

*"And
when all
of the phantoms
have vanished, thou
shalt see that holy and
formless Fire that Fire which darts
and flashes through the hidden depths
of the Universe; hear thou the voice of Fire."*

Dedicated to all of those who would govern the works of Fire.

Portions of this gradebook written, edited and compiled by V.H. Frater P.D.R.

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The Esoteric Order of the *Golden Dawn*

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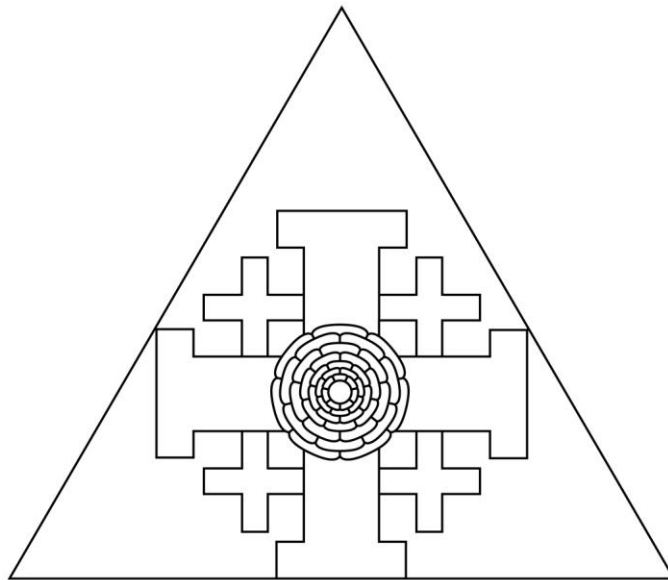
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The Esoteric Order of the
Golden Dawn

PHILOSOPHUS INITIATION



PHILOSOPHUS 4=7

HIEROPHANT: "Honored Fraters and Sorors of the Esoteric Order of the Golden Dawn, assist me to open the Temple in the 4=7 Grade of Philosophus. Honored **Hegemon**, see that the Temple is properly guarded." (Done.)

HEGEMON: "Very Honored **Hierophant**, the Temple is properly guarded."

HIEROPHANT: "Honored **Hiereus**, see that none below the grade of Philosophus is present."

HIEREUS: "Honored Fraters, give the Grade Sign of the 4=7. (Done.) Very Honored **Hierophant**, all present have attained the grade of Philosophus."

HIEROPHANT: "Honored **Hegemon**, to what particular element is this grade attributed?"

HEGEMON: "To the element of Fire."

HIEROPHANT: "Honored **Hiereus**, to what planet does this grade especially refer?"

HIEREUS: "To the planet of Venus."

HIEROPHANT: "Honored **Hegemon**, what paths are attached to this grade?"

HEGEMON: "The twenty-ninth, twenty-eighth, and twenty-seventh paths of Qoph, Tzaddi, and Peh."

HIEROPHANT: "Honored **Hiereus**, to what does the twenty-ninth path allude?"

HIEREUS: "To the reflection of the sphere of Pisces."

HIEROPHANT: "Honored **Hegemon**, to what does the twenty-eighth path allude?"

HEGEMON: "To the reflection of the sphere of Aquarius."

HIEROPHANT: "Honored **Hiereus**, to what does the twenty-seventh path allude?"

HIEREUS: "To the reflection of the sphere of Mars."

HIEROPHANT: (Knocks.) "Let us adore the Lord and King of Fire. YHVV Tzabaoth, blessed be thou. Leader of Armies is thy name. Amen!"

(All salute with grade sign of Philosophus. **Hierophant** quits his throne and goes to the south. **Hegemon** behind him in the southeast. **Hiereus** in the southwest. **Hierophant** makes the Invoking Active Spirit and Fire Pentagrams in a circle before the Fire Tablet.)

HIEROPHANT: "And the Elohim said, 'Let us make Adam in our image, after our own likeness, and let them have dominion.' In the name of Elohim, mighty and ruling, and in the name of YHVH Tzabaoth, spirits of Fire, adore your Creator."

(Takes incense from before Fire Tablet and makes the sign of Leo.) "In the name of Michael, the Great Archangel of Fire, and in the sign of Leo the Lion, spirits of Fire, adore your Creator."

(Makes Cross with incense.) "In the names and letters of the Great Southern Quadrangle revealed unto Enoch by the Great Angel Ave, spirits of Fire, adore your Creator!"

(Holds incense on high.) "In the three secret names of God borne upon the Banners of the South, OIP TEAA PEDOCE, spirits of Fire, adore your Creator. In the name of Edelperna, Great King of the South, spirits of Fire, adore your Creator!"

(Replaces incenser and all return to place.)

HIEROPHANT: "In the Name of YHVH Tzabaoth, I declare this Temple opened in the 4=7 grade of Philosophus."

(**Hierophant** knocks /// ||| /)

(**Hiereus** knocks /// ||| /)

(**Hegemon** knocks /// ||| /)

The Twenty-ninth Path of Qoph

HIEROPHANT: "Fraters and Sorors, our Frater/Soror _____, having made such progress in the path of occult science has enabled him to pass the examination in the requisite knowledge, and further having been a member of the 3=8 grade of Practicus, is now eligible for advancement to the Grade of Philosophus, and I have duly received a dispensation from the Greatly Honored Chiefs of the Second Order to advance him in due form. Honored **Hegemon**, superintend the preparation of the Practicus and give the customary alarm."

HEGEMON: (Leaves the Temple and brings the Practicus with admission badge to the door.) "And the Ruach Elohim moved upon the face of the Waters."

(The **Hiereus** admits them and returns to his place. The **Hegemon** leads the Practicus to the south by the tablet, faces him east, and takes the cross away.)

HIEROPHANT: "Give the **Hegemon** the sign of the 3=8 grade. Give the Grip or Token. Give the Grand Word. Give the Mystical Number and the Password of the grade of Practicus." (Elohim Tzabaoth, 36, Aleph Lamed Heh.)

HIEROPHANT: "Give me the Mystic Title and symbol you received in that grade."
(Monocris de Astris, Maim.) (Done.)

HEGEMON: (Faces the Practicus toward the Fire Tablet.) "Fater Monocris de Astris, do you solemnly pledge yourself to maintain the same strict secrecy regarding the Mysteries of the twenty-ninth, twenty-eighth, and the twenty-seventh paths and the 4=7 grade of Philosophus which you have already sworn to maintain respecting those of the proceeding grades?"

PRACTICUS: "I do."

HIEROPHANT: "Then you will stretch your arms above your head to their full limit and say, 'I swear by the torment of Fire.'"

HIEROPHANT: "Let the hoodwink be removed."

(**Hegemon** removes it, then gives Practicus the incense from before the tablet.)

HIEROPHANT: "Wave the incense before the Tablet of Fire. Say, 'Let the powers of Fire witness my pledge!'" (Done.)

(**Hegemon** replaces incense.)

HIEROPHANT: "Conduct the Practicus to the east and place him between the Mystic Pillars. (Done.) Before you are the portals of the thirty-first, thirty-second, and the twenty-ninth paths as in the grade of Zelator. The two former you have already traversed, and the portal of the twenty-ninth path leading to the grade of Philosophus is now open to you. Take in your hand the Calvary Cross of Twelve Squares and follow your guide through the Path of Waters."

(**Hegemon** circumambulates Temple once with Practicus, having given him the cross to carry. As they approach the east a second time, **Hierophant** rises, holding up the cup of water. **Hegemon** and Practicus halt.)

HIEROPHANT: "The priest with the mask of Osiris spake and said, 'I am Water, stagnant and silent and still, reflecting all, concealing all. I am the past; I am the inundation. He who riseth from the Great Waters is my name. Hail unto ye, Dwellers of the Land of Night! For the rending of Darkness is near.'"

(**Hegemon** leads Practicus round to **Hiereus** who raises cup in hand as they approach. **Hegemon** and Practicus halt before him.)

HIEREUS: "The priest with the mask of Horus spoke and said, 'I am Water, turning and troubled. I am the banisher of peace in the vast abode of the Waters. None is so strong that can withstand the Great Waters, the vastness of their terror, the magnitude of their

fear, the roar of their thundering voice. I am the future, mist clad and shrouded in gloom. I am the recession of the torrent. The storm veiled in terror is my name. Hail unto the mighty powers of Nature and the Chiefs of the Whirling Storm."

(**Hegemon** takes the Practicus round to his own seat, takes up cup.)

HEGEMON: "The Priestess with the mask of Isis spoke and said, 'The traveller of the gates of Anubis is my name. I am Water, pure and limpid, ever flowing on toward the sea. I am the ever passing present that stands in the place of the past. I am the fertilized land. Hail unto thee dwellers of the Wings of the Morning.'"

(**Hegemon** replaces cup and leads Practicus to a seat west of the Cubical Altar, and returns to place.)

HIEROPHANT: (Rising.) "I arise in the place of the gathering of the Waters, through the rolled back cloud of night. From the Father of Waters went forth the spirit, rending asunder the veils of Darkness. And there was but a vastness of silence and of depth in the place of the gathering Waters. Terrible was the silence of that uncreated world, immeasurable the depth of that Abyss. And the countenances of Darkness half formed arose, they abode not, they hasted away and in the Darkness of vacancy, the Spirit moved and the light-bearers existed for a space.

I have said darkness of darkness, are not the countenances of darkness fallen with the kings? Do the Sons of the Night of Time last forever? And have they not yet passed away? Before all things are the waters and the darkness and the gates of the Land of Night. And the Chaos cried aloud for the unity of form, and the face of the Eternal arose. Before the glory of that countenance the night rolled back and the darkness hasted away. In the waters beneath was the face reflected, in the formless Abyss of the void. From those eyes darted rays of terrible splendor which crossed with the currents reflected. That brow and those eyes formed the triangle of the measureless heavens, and their reflections formed the Eternal Hexad, the number of the dawning creation."

(**Hegemon** conducts the Practicus to the foot of the Hierophant's throne. Handing to the **Hierophant** the cross.)

HIEROPHANT: "The Calvary Cross of Twelve Squares fitly represents the zodiac which embraces the Waters of Nu, as the ancient Egyptians called the heavens, the Waters which be above the firmament. It also alludes to the Eternal River of Eden, divided into four heads which find their correlations in the four triplicities of the zodiac."

(Places cross aside.)

The twenty-ninth path of the *Sepher Yetzirah* which answereth unto the letter Qoph is called the Corporeal Intelligence, and it is so called because it forms the very body which is so formed beneath the whole order of the worlds and the increment of them. It is therefore the reflection of the watery sign of Pisces and the path connecting the material

universe as depicted in Malkuth with the Pillar of Mercy and the side of Chesed, through the sephira Netzach, and through it do the waters of Chesed flow down."

(**Hierophant**, **Hegemon** and Practicus come to the west of the altar.)

HIEROPHANT: "Before you upon the altar is the 18th Key of the Tarot which symbolically resumes these ideas. It represents the Moon with four Hebrew Yods like drops of dew falling, two dogs, two towers, a winding path leading to the horizon, and in the fore-ground water with a crayfish crawling through it to the land.

The Moon is in its increase on the side of Mercy, Gedulah, and from it proceed sixteen principle and sixteen secondary rays which make thirty-two, the number of the paths of Yetzirah. She is the Moon at the feet of the woman of Revelations, ruling equally over the cold and moist natures and the passive elements of Earth and Water. It is to be noted that the symbol of the sign is formed of two lunar crescents bound together. It thus shows the lunar nature of the sign. The dogs are the jackals of the Egyptian Anubis, guarding the Gates of the East and West, shown by the two towers between which lies the path of all the heavenly bodies ever rising in the east and setting in the west. The crayfish is the sign of Cancer and was anciently the Scarabeus or Khephera, the emblem of the Sun below the horizon as he ever is when the Moon is increasing above. Also, when the Sun is in the sign Pisces, the Moon will be well in her increase in Cancer as shown by the crayfish emblem."

(**Hierophant** returns to place. **Hegemon** remains with the Practicus west of the altar.)

HIEROPHANT: "I have much pleasure in conferring upon you the title of Lord of the Twenty-ninth Path. You will now quit the Temple for a short time, and on your return, the ceremony of your passage of the twenty-eighth path will take place."

(**Hegemon** conducts the Practicus out.)

HIEROPHANT: "Honored **Hegemon**, you have my commands to present the Practicus with the necessary admission badge and to admit him."

(**Hegemon** goes out, presents Practicus with the Solid Pyramid of the Elements and admits him.)

HEGEMON: "And ever forth from their celestial source, the Rivers of Eden flow."

(**Hegemon** leads Practicus to the southeast before the pillars.)

HIEROPHANT: "Fratr Monocris de Astris, the Path now open to you is the twenty-eighth leading from the 2=9 of Theoricus to the 4=7 of Philosophus. Take in your right hand the solid Pyramid of the Elements, and follow the guide of the path."

(**Hegemon** and Practicus circumambulate the hall once. As they approach **Hierophant** the second time, he rises with cup in hand. They halt.)

HIEROPHANT: "The priestess with the mask of Isis spoke and said, 'I am the rain of heaven descending upon the earth, bearing with it the fructifying and germinating power. I am the plenteous, Yelder of the Harvest. I am the Cheriser of Life.'"

(**Hegemon** leads Practicus to the seat of the **Hiereus**. He raises the cup in hand. They halt.)

HIEREUS: "The priestess with the mask of Nephthys spoke and said, 'I am the dew descending viewless and silent, gemming the earth with countless diamonds of dew, bearing down the influence from above in the solemn darkness of night.'"

(**Hegemon** takes Practicus to her own seat, takes the cup.)

HEGEMON: "The Priestess with the mask of Athor spoke and said, 'I am the ruler of mist and cloud wrapping the earth, as it were, in a garment, floating and hovering between earth and heaven. I am the giver of the dew clad night.'"

(**Hegemon** replaces cup and leads Practicus to a place west of the altar, facing the Hierophant, and returns to her place.)

HIEROPHANT: "Where the Paternal Monad is, the Monad is enlarged and generateth two, and beside him is seated the Duad and glittereth with intellectual sections. Also to govern all things and order everything not ordered. For in the whole Universe shineth the Triad over which the Monad ruleth. This order is the beginning of all sections."

HIEREUS: "For the mind of the Father said that all things should be cut into three, whose will assented and then all things were divided. For the mind of the Eternal Father said, 'Into three, governing all things by mind.' And there appeared in it the Triad, Virtue, Wisdom and Multicent Truth.

Thus floweth forth the form of the Triad, being pre-existent, not the first essence, but that whereby all things are measured. For thou must know that all things bow before the three Supernals. The first course is sacred, but in the midst thereof another, the third aerial, which cherisheth Earth in Fire, and the Fountain of Fountains and of all Fountains, the Matrix containing all. Thence springeth forth abundantly the generation of multifarious matter."

(**Hegemon** conducts the Practicus to the foot of Hierophant's throne and hands to the **Hierophant** the Solid Pyramid of the Elements.)

HIEROPHANT: "This Pyramid is attributed to the four elements. On the four triangles are their Hebrew names, Asch-Fire; Mayim-Water; Ruach-Air; Aretz-Earth. On the apex is the word ETH composed of the first and last letters of the alphabet and implying essence. The square base represents the material universe and on it is the word OLAM, meaning world."

(**Hierophant** puts Pyramid aside.)

The Twenty-eighth Path of Tzaddi

"The twenty-eighth path of the *Sepher Yetzirah* which answereth unto the letter Tzaddi is called the Natrual Intelligence, and it is so called because through it is consummated and perfected the nature of every existing being under the Orb of the Sun. It is therefore the reflection of the airy sign of Aquarius, the water bearer, unto which is attributed the Countenance of Man, the Adam who restored the world."

(**Hierophant**, **Hegemon**, and Practicus come west of the altar.)

HIEROPHANT: "Before you upon the altar is the 17th Key of the Tarot which symbolically resumes these ideas. The large star in the center of the heavens has seven principle and fourteen secondary rays and this represents the Heptad multiplied by the Triad. This yields twenty-one, the number of the Divine name Eheieh which as you already know, is attached to Kether. In the Egyptian sense, it is Sirius the Dog-Star, the star of Isis Sothis. Around it are the stars of the seven planets each with its seven-fold counterchanged operation. The nude female figure with the star of the Heptagram on her brow is the synthesis of Isis, of Nephthys, and of Athor. She also represents the planet Venus through whose sphere the influence of Chesed descends. She is Aima, Binah, Tebunah, the great Supernal Mother, Aima Elohim, pouring upon the Earth the Waters of Creation which unite and form a river at her feet, the river going forth from the Supernal Eden which floweth and faileth not.

Note well, that in this Key she is completely unveiled while in the 21st Key she is only partially so. The two urns contain the influences from Chokmah and Binah. On the right springs the Tree of Life, and on the left the Tree of Knowledge of Good and Evil whereon the bird of Hermes alights, and therefore does this Key represent the restored world, after the formless and the void and the darkness, the new Adam, the Countenance of the Man which falls in the sign Aquarius. And therefore doth the astronomical ripple of this sign represent, as it were, waves of water. The ripples of that river going forth out of Eden, but therefore also, is justly attributed to Air and not unto Water because it is the firmament dividing and containing the Water."

(**Hierophant** returns to his place.)

"I have much pleasure in conferring upon you the title of Lord of the Twenty-eighth Path. You will now quit the Temple for a short time and on your return the Ceremony of your passage of the twenty-seventh path will take place."

(**Hegemon** leads Practicus out.)

The Twenty-seventh Path of Peh

HIEROPHANT: "Honored **Hegemon**, you have my command to present the Practicus with the necessary admission badge and to admit him."

(**Hegemon** goes out, gives the Calvary Cross of Ten Squares to the candidate and admits him.)

HEGEMON: "The river Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength."

(**Hegemon** leads Practicus to the south and places him before the pillars.)

HIEROPHANT: (Knocks.) "Fratr Monocris de Astris, the path now open to you is the twenty-seventh which leads from the 3=8 grade of Practicus to the 4=7 grade of Philosophus. Take in your right hand the Calvary Cross of Ten Squares and follow your guide through the Pathway of Mars."

HEGEMON: "The Lord is a man of war; Lord of Armies is His name!"

(**Hegemon** leads the Practicus between the pillars and around to the **Hierophant**, halting at the foot of the Dais. **Hierophant** rises, Red Lamp in hand.)

HIEROPHANT: "Ere the eternal instituted the formation, beginning and end existed not. Therefore, before him, he expanded a certain veil, and therein he instituted the primal kings. And these are the kings who reigned in Edom before there reigned a king over Israel. But they instituted not. When the Earth was formless and void, behold this is the reign of Edom. And when the creation was established, lo, this is the reign of Israel. And the wars of titanic forces in the chaos of creation, lo, these are the wars between them.

From a light bearer of unsupportable brightness proceeded a radiating flame, hurling forth, like a vast and mighty hammer, those sparks which were the primal worlds. And these sparks flamed and scintillated awhile, but being unbalanced, they were extinguished. Since lo, the kings assembled, they passed away together, they themselves beheld, so they were astonished. They feared. They hastened away. And these be the kings of Edom who reigned before there reigned a king over Israel."

(**Hegemon** takes Practicus round the Temple and halts before the **Hiereus** who rises with the Red Lamp in hand.)

HIEREUS: "The Dukes of Edom were amazed, trembling, they took hold of the mighty Moab, Lord, when Thou wentest out of Seir, when Thou marchest out of the field of Edom, the Earth trembled and the heavens dropped, the clouds also dropped Water. Curse ye Meroz, said the Angel of the Lord, curse ye bitterly, the inhabitants thereof, because they came not to the help of the Lord to the help of the Lord against the might. The river Kishon swept them away, that ancient river, the river Kishon. O my soul, thou has trodden down strength! He bowed the heavens, also, and came down and the Darkness was under his

feet. At the brightness that was before him the thick clouds passed, hail stones and flashings of Fire. The Lord thundered through the heavens, and the highest gave forth his voice, hail stones and flashings of Fire. He sent out his arrows and scattered them. He hurled forth his lightnings and destroyed them.

Then the channels of the Waters were seen and the foundations of the world were discovered. At thy rebuke, O Lord, at the blast of the breath of thy nostrils, the voice of Thy thunder was in the heavens and Thy lightnings lightened the world. The Earth trembled and shook. Thy way is in the sea and Thy path in the Great Waters and Thy footsteps are not known."

(**Hegemon** leads Practicus to his/her own seat before the Dais, takes lamp.)

HEGEMON: "O Lord, I have heard Thy speech and was afraid. The voice of the Lord is upon the waters. The voice of the Lord is powerful. The voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars of Lebanon. The voice of the Lord divideth the flames of Fire. The voice of the Lord shaketh the wilderness of Kadesh."

(**Hegemon** places the Practicus in a seat west of the altar, facing the **Hierophant**, and takes the Calvary Cross. He returns to his place.)

HIEROPHANT: "Eloah came from Teman of Edom and the holy one from Mount Paran. His glory covered the heavens and the Earth was full of His praise. His brightness was as the Light. He had Kahmair in His hands and there was the hiding of His power.

Before Him went the pestilence and flaming Fire went forth at His feet. He stood and measured the Earth. He beheld and drove asunder the nations. And the everlasting mountains were scattered and perpetual hills did bow. His ways are everlasting. I saw the tents of Cushan in affliction, and the curtain of the land of Midian did tremble. Was the Lord displeased against the rivers? Was Thy wrath against the sea that Thou didst ride upon Thy horses and the Chariots of Salvation? Thou didst cleave asunder the Earth with the rivers. The mountains saw Thee and they trembled. The deluge of waters rolled by. The deep uttered His voice and lifted up His hands on high. The Sun and the Moon stood still in their habitation. At the light of Thine arrows they went, at the shining of Thy glittering spear. Thou didst march through the Land in indignation. Thou didst thrash the heathen in thine anger. Thou didst march through the sea with Thy horses through the depth of the Mighty Waters."

(**Hegemon** leads practicus to **Hierophant** and gives **Hierophant** the Calvary Cross.)

HIEROPHANT: "The Calvary Cross of Ten Squares refers to the ten sephiroth in balanced disposition, before which the formless and the void rolled back. It is also the opened-out form of the Double Cube and of the Altar of Incense."

(Places cross aside.)

"The twenty-seventh path of the *Sepher Yetzirah* which answereth unto Peh is called the Exciting Intelligence, and it is so called because by it is created the intellect of all

created beings under the highest heaven, and the excitement or motion of them. It is, therefore, the reflection of the sphere of Mars, and the reciprocal path connecting Netzach with Hod, victory with splendor. It is the lowermost of the three reciprocal paths."

(**Hierophant**, **Hegemon**, and Practicus come to the west of the altar.)

HIEROPHANT: "Before you upon the altar is the 16th Key of the Tarot which symbolically resumes these ideas. It represents a tower struck by a lightning flash proceeding from a rayed circle and terminating in a triangle. It is the Tower of Babel struck by the Fire from heaven. It is to be noted that the triangle at the end of the flash, issuing from the circle, forms exactly the astronomical symbol of Mars. It is the power of the Triad rushing down and destroying the columns of Darkness. Three holes are rent in the walls, symbolizing the establishment of the Triad therein and the crown at the summit of the tower is falling, as the crowns of the kings of Edom fell, who are also symbolized by the men falling headlong. On the right hand side of the tower is Light and the representation of the Tree of Life by ten circles thus disposed. On the left hand side is Darkness and eleven circles symbolizing the Qlipboth."

(**Hierophant** returns to his throne. **Hegemon** and Practicus remain west of the altar.)

HIEROPHANT: "I have much pleasure in conferring upon you the title of Lord of the Twenty-seventh Path. You will now quit the Temple for a short time and on your return, the ceremony of your reception into the 4=7 grade of Philosophus will take place."

(**Hegemon** leads Practicus out.)

Entry into Netzach

HIEROPHANT: "Honored **Hegemon**, you have my commands to present the Practicus with the necessary admission badge and to admit him."

(**Hegemon** instructs Practicus to knock, gives him lamen of the **Hegemon** and admits him.)

HIEROPHANT: "In the northwest are the portals of the twenty-ninth and the twenty-eighth paths by which you have symbolically entered this grade from the 1=10 and the 2=9 grades respectively, while in the north is the portal of the twenty-seventh path by which you have just passed from the grade of Practicus."

(**Hegemon** leads Practicus to **Hiereus**.)

HIEREUS: "By what symbol dost thou enter herein?"

HEGEMON: "By the peculiar emblem of the Hegemon which is the Calvary Cross of Six Squares."

HIEREUS: "This cross embraces, as you see, Tiphareth, Netzach, Hod and Yesod, and rests upon Malkuth. Also, the Calvary Cross of Six Squares forms the cube, and is thus referred to the six sephiroth of the Microprosopus which are Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod."

(**Hegemon** faces Practicus to the diagram at the altar. **Hierophant** comes west of altar and points to the diagram. **Hegemon** resumes her seat.)

HIEROPHANT: "This is the symbolic representation of the Fall. For the great goddess who, in the 3=8 grade was supporting the columns of the sephiroth in the sign of the 2=9 grade, being tempted by the Tree of Knowledge, whose branches indeed tend upward into the seven lower sephiroth, but also tend downward unto the Kingdom of Shells, reached down unto the Qlippoth, and immediately the columns were unsupported and the sephirotic system was shattered, and with it fell Adam, the Microprosopus.

Then arose the great dragon with the seven heads and the ten horns, and the garden was made desolate, and Malkuth was cut off from the sephiroth by his intersecting folds, and linked unto the Kingdom of Shells. And the seven lower sephiroth were cut off from the three Supernals in Daath, at the feet of Aima Elohim.

And the heads of the dragon are the names and crowns of the Edomite kings. And because in Daath was the greatest rise of the Great Serpent of Evil, therefore is there, as it were, another sephira, making for the infernal or averse sephiroth eleven instead of ten. And hence were the rivers of Eden desecrated, and from the mouth of the dragon rushed the infernal waters in Daath. And this is Leviathan, the crooked serpent. But between the devastated garden and the Supernal Eden, YHVH Elohim placed the letters of the name and the Flashing Sword that the uppermost part of the Tree of Life might not be involved in the fall of Adam. And thence it was necessary that the second Adam should come to restore all things and that, as the first Adam had been extended on the Cross of the celestial rivers, so the Son should be crucified on the Cross of the infernal rivers of Daath. Yet, to do this, he must descend unto the lowest first, even unto Malkuth and be born of her.

The 4=7 grade of Philosophus is referred unto the Sephira Netzach and the twenty-seventh, twenty-eighth and twenty-ninth paths are bound thereto. The Sign of this grade is given by raising the hands to the forehead, and with the thumbs and index fingers forming a triangle, apex up thus. This represents the element of Fire to which this grade is allotted, and also the Spirit which moved upon the Waters of Creation. The Grip or Token is the general grip of the First Order. The Grade Word is a name of nine letters, YHVH Tzabaoth, which means, "Lord of Armies."

The Mystic number is twenty-eight, and from it is formed the Password Kaph Cheth, which should be lettered separately when given. It means power. Unto this grade and unto the sephira Netzach, the seventh path of the *Sepher Yetzirah* is referred. It is called the Recondite Intelligence, and it is so called because it is the refulgent splendour of all the intellectual virtues which are perceived by the eye of the mind and by the contemplation of faith.

The distinguishing badge of this grade, which you will now be entitled to wear, is the sash of the Practicus with the addition of a green colored cross with the numbers four and seven in a circle and a square respectively to the left and right of its summit. In addition,

the numbers twenty-nine, twenty-eight, and twenty-seven of which are green in color, are added below the path numbers that you have attained in the previous grades.

This grade is especially referred to Fire and therefore, the Great Watch Tower or Terrestrial Tablet of the South forms one of its principle emblems.

It is known as the fourth or Great Southern Quadrangle and is one of the four great tablets delivered unto Enoch by the Great Angel Ave. From it are drawn the three holy secret names of God, OIP TEAA PEDOCE, which are borne upon the Banners of the South, and numberless Divine and Angelic names which appertain unto the element of Fire. The meanings of the other Tablets have already been explained to you.

The Triangle surmounting the cross upon the altar represents the Fire of the Spirit surmounting the Cross of Life and the Waters of Edom. You will note that it thus forms the alchemical emblem of Sulfur. The red lamps at the angles of the triangle are the three fold form of Fire."

(**Hierophant** resumes his seat. **Hegemon** conducts Practicus to him.)

HIEROPHANT: "The portals in the east and northeast conduct to higher grades. The others are those of paths you have already traversed. This grade is related to the planet Venus, ruler in Netzach. Its symbol when inscribed on the Tree of Life is shown in the east. It embraces the whole of the sephiroth, and is therefore a fitting emblem of the Isis of Nature; hence, also, its circle is represented larger than that of Mercury."

(**Hegemon** leads Philosophus to a seat west of the altar, facing east, and removes the diagram of the Fall. He returns to his place.)

"I now congratulate you honored Frater, on having passed through the ceremony of the 4=7 grade of Philosophus, and in recognition thereof, I confer upon you the Mystic Title Pharos Illuminans, which means, 'Illuminating Tower of Light,' and I give you the symbol of Asch, which is the Hebrew name for Fire.

And as having attained at length to the highest grade of the First Order and being as it were the connecting link with the Second Order, I further confer upon you the title of respect, "Honored Frater" and I give you the further symbol of Phrath or Euphrates, the fourth river. (Knocks.) In the name of YHVH Tzabaoth, I now proclaim that you have been duly advanced to the 4=7 grade of Philosophus, and that you are Lord of the twenty-seventh, twenty-eighth and twenty-ninth paths."

HIEREUS: "Honored Frater, as a member of this important grade, you are eligible for the post of **Hiereus** when a vacancy occurs. You are furthermore expected, as having risen so high in the Order, to aid to your utmost the members of the Second Order in the working of the Temple to which you are attached; to study thoroughly the Mysteries which have been unfolded to your view in your progress from the humble position of Neophyte, so that yours may not be the merely superficial knowledge which marks the conceited and ignorant man, but that you may really and thoroughly understand what you profess to know, and not by your ignorance and folly bring disgrace on the Order which has honored you so far.

Your duty is also to supervise the studies of weaker and less advanced brethren, and to make yourself as far as possible an ornament, alike to your Temple and to your Order."

Closing

HIEROPHANT: (Knocks.) "Assist me to close the Temple in the 4=7 grade of Philosophus. Honored **Hegemon**, see that the Temple is properly guarded." (Done.)

HEGEMON: "Very Honored **Hierophant**, the Temple is properly guarded."

HIEROPHANT: "Let us adore the Lord and King of Fire." (Knocks.)

(All face east.)

HIEROPHANT: "YHVH of Hosts, Mighty and Terrible! Commander of the Ethereal Armies art thou! Amen!"

(All give the Grade Sign of Philosophus.)

(**Hierophant** goes to Fire Tablet. **Hiereus** stands behind him in southwest. **Hegemon** places Practicus in the north facing south, and goes to the southeast. Any members present should arrange themselves in balanced formation behind the **Hiereus** and **Hegemon**.)

HIEROPHANT: "Let us rehearse the prayer of the Salamanders or Fire Spirits." (Knocks.)

"Immortal, Eternal, Ineffable and Uncreated Father of all, borne upon the Chariot of Worlds which ever roll in ceaseless motion. Ruler over the etherial vastness where the throne of Thy power is raised, from the summit of which Thine eyes behold all and Thy pure and holy ears hear all, help us, Thy children, whom Thou has loved since the birth of the ages of time! Thy majesty, golden, vast and eternal, shineth above the heaven of stars. Above them art Thou exalted.

O Thou flashing Fire, there Thou illuminatest all things with Thine insupportable glory, whence flow the ceaseless streams of splendor which nourish Thine Infinite Spirit. This Infinit Spirit nourisheth all and maketh that inexhaustible treasure of generation which ever encompasseth Thee replete with the numberless forms wherewith Thou has filled it from the beginning. From this Spirit arise those most holy kings who are around Thy throne and who compose Thy court.

O universal Father, one and alone! Father alike of immortals and mortals. Thou has specially created powers similar unto Thy thought eternal and unto Thy venerable essence. Thou has established them above the Angels who announce Thy will to the world.

Lastly, Thou has created us as a third order in our elemental empire.

There our continual exercise is to praise and to adore Thy desires, there we ceaselessly burn with eternal aspirations unto Thee, O Father! O Mother of Mothers! O

archetype eternal of maternity and love! O Son, the flower of all Sons! Form of all forms! Soul, Spirit, harmony and numeral of all things! Amen!"

(**Hierophant** makes banishing circle and pentagrams with sceptre before tablet.)

HIEROPHANT: "Depart ye in peace unto your habitations. May the blessing of YHVH Tzabaoth be upon ye! Be there peace between us and you , and be ye ready to come when ye are called."

(**Hierophant** returns to his place. The others follow. **Hegemon** leads Philosophus to his seat.)

(**Hierophant** addresses to the Guardian of the Order to record the initiation.)

"In the name of YHVH Tzabaoth, I declare this Temple closed in the 4=7 grade of Philosophus."

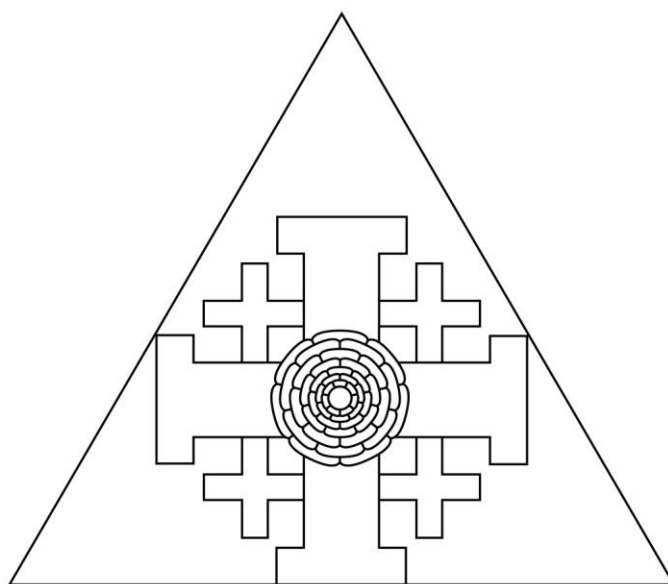
HIEROPHANT: /// ||| /

HEREUS: /// ||| /

HEGEMON: /// ||| /

The Esoteric Order of the
Golden Dawn

**INTRODUCTION TO THE
PHILOSOPHUS GRADE AND
THE DANGERS THEREOF**



PHILOSOPHUS 4=7

By now, you know that each grade contains its own risks. Each of the elements, though they can be utilized and mastered, and in fact, must be mastered in order to cause reality to conform to will, presents its own specific challenge. The element of Fire is a particularly difficult element, for it is in the element of Fire that the aspirant begins to burn away aspects of the ego that are detrimental in the process of the formation and the accomplishment of the Great Work.

Learning to control one's life force, one's lower emotions, one's Nephesh as projected through the sephira of desire, is absolutely essential to magical workings. However, in addition to that, understanding the nature of one's own personal Fire is extremely important. Not long ago, I examined in my own personality how the element of pain became corrupted and manifested itself and transmuted itself into the element of anger, and from there, the pain which was not dealt with became a fueling force like gasoline on a fire to project the anger into hostility. In examining this process, it became apparent to me that one must deal with the base element of pain before one can deal effectively with the element of anger. It is not good enough to suppress anger. One must reach deep within himself and understand the nature of anger as it relates to pain. Anger of course is associated with Fire, and most of the time it is corrupted Fire. One of the things that the Philosophus should do on a regular basis is examine his own inner psyche through the use of one of the Tattwas, particularly the Tattwa of Tejas, yet not merely Tejas, but combinations of Tejas and the other elements. Therefore, it is almost essential that the Philosophus has a full set of twenty-five Tattwa cards.

Examining the nature of one's thoughts as projected through the element of Fire, such as Air of Fire, one's body, such as Earth of Fire, one's emotions, such as Water of Fire, will help us to better understand the nature of who we really are and what we have become. It is even more essential to understand why we became this way. Why do some people have a seemingly uneventful life as far as negative anger outbursts, hostilities, wars with other individuals, and other people seem totally emersed in conflict, wars, anger, problems, sexual abuse, lust, etc.. One of the reasons for this probably deals with childhood and the kind of information that was thought to be of value as the child formulated himself or herself into an adult. Therefore, it is essential in working the Fire aspect of the Tattwas to ask yourself these questions, "Why do I think that this is important?", "Why am I willing to go through great extremes to act in the same way that I acted in the past?." In other words, if a particular kind of Fire nature is inappropriate or not causing pleasure in one's life, and in many areas causing disharmony or disfunction, then perhaps one should examine the reasons that one chose this behavior mode in the beginning or in early childhood and re-think through the logic. Some of this work can be done just through quiet meditation. Some of it can also be accomplished, as mentioned, by working the aspects of the Fire Tattwa.

Not long ago, a student of the Order hit the 4=7 grade of Philosophus. Almost instantly, upon hitting this grade, arguments and conflicts began to manifest in her life. These arguments and conflicts seemed to be at bay during the Practicus grade, but during the Philosophus grade they were enshrined. Immediate conflicts that had not existed in the Practicus grade began to re-emerge. Now, some of these conflicts were very apparent in the Theoricus grade, such as inability to handle one's lower emotions, inability to handle and to control one's outward and ego desires, inability to handle one's lust, inability to handle one's anger, etc.. This particular person almost immediately ran into a tremendous

amount of energy problems that were corrupted Fire manifested in the Philosophus grade. Instead of realizing that she was having similar problems as existed in the Theoricus grade of Air, but are now manifested ten fold in the Philosophus grade of Fire, she refused to accept that her problems were because of her inability to control the element of Fire. Consequently, irrational decisions began, hasty quick decisions, decisions that not only affected her but her family and her children. Though she could use some form of ego logic to rationalize her decisions, they certainly made no sense compared to the plan that she had laid out not only for her own inner magical growth, but her financial future as well.

This may not be a common occurrence in the Fire grade but it is certainly a possibility, and therefore, the Philosophus is encouraged to take note of his emotions, particularly emotions of irrationality, urgency, lust, anger, and also the emotion that seems to carry this thought with it: "I know a lot now, I don't need anybody's help." This kind of thinking is the kind of thinking that holds the Philosophus back.

The Philosophus, after spending a significant amount of time in the other grades, feels that he or she has and possesses a tremendous amount of knowledge and now is capable of utilizing that knowledge without the aid of his or her personal proctor or the Order in general. Again, this is Fire corrupted. Certainly, increased independence does take place in the Philosophus grade. We must remember that Fire must always be maintained if it is to be safe, and therefore, we must always be on guard and be vigilant in working with the element of Fire. Rather than let the Fire burn away connections and inner growth with the Order, personal proctor, study time, ritual work, etc., the Fire should be utilized to enhance it, to light it up, to give it energy, and to give it manifestation. If this is done, the Philosophus will find that his knowledge and power will grow even faster than in the other grades.

Other emotions again must be examined. The Tattwas become a wonderful method of examining them. We learn to understand that if we are responsible for everything that happens in the Universe because it is a projection of ourselves, then we really have no one to blame but ourselves. Therefore, if we are irritated by the behavior and actions of other people, it is really only an aspect of ourselves. By changing ourselves, we then change the world around us. If we are not happy with a person in our life, let us concentrate on that aspect of that person that lives within us. I guarantee that if you change that sufficiently, the person in the outer will also change as well as yourself and harmony can exist, or the person will cease to be part of your life. In other words, you will not use manipulated behavior to control this person or behavior to keep this person under will, but you will have merely worked on yourself internally, understanding that this person is really a projection of yourself. So as you change yourself, you change the Universe, or in other words, "As above, so below."

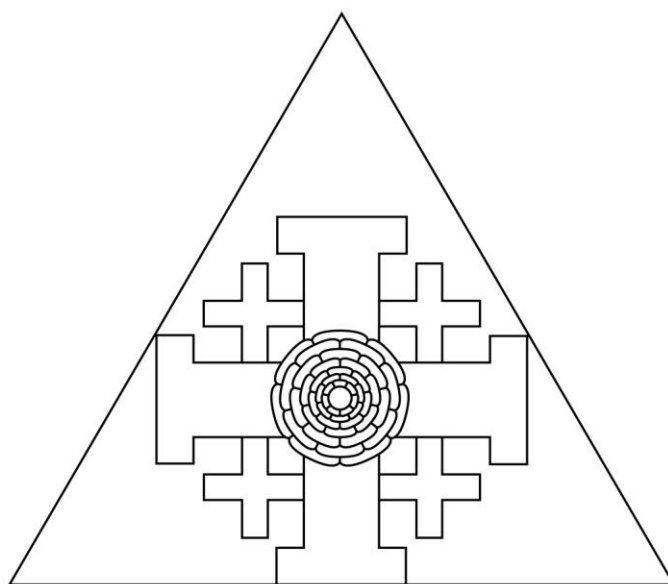
We welcome you to the grade of Philosophus. This grade is a grade that requires a minimum of seven months of residency. The reason for the seven month minimum residency in the Philosophus grade is because in this grade, you are learning to control one of the most volatile elements of all, the element of Fire. In addition, by learning to control and manipulate the energy of Fire within your own emotional and mental make-up, you will also be working with all of the previous elements. With too much Air, the Fire becomes enraged; not enough Air, the Fire goes out. Water is the checking point for Fire; it keeps Fire under will. Of course, Earth, unless you build the house, it will not stand. So

consequently, Earth is the foundation that keeps us strong, calm and well-grounded as we build our pillar of Fire.

You have reached the highest grade of the Esoteric Order of the Golden Dawn in the Golden Dawn's system of magic. There is no grade higher than this in the Outer Order. This grade is attributed to $\times cn$. Please read over the testing requirements for this grade for entrance into the Portal grade. Special testing and requirements are different in this grade than they have been in previous grades. So in addition, this grade is not only a grade unto itself, it is a grade of reconstruction of all the elemental knowledge that you have learned in the previous grades in your Order. We expect no less than for you to be the best Philosophus possible, for you to master this grade and not only to be a credit to yourself, but a credit to the Order as a whole. We also expect you to help and work with other Order members as others have helped and worked with you in the past. We congratulate you on your achievement, and at the same time, warn you that the pathway has not yet really begun, but begins in the future grade of 5=6.

The Esoteric Order of the
Golden Dawn

TEMPLE SYMBOLISM OF THE
PHILOSOPHUS GRADE



PHILOSOPHUS 4=7

In the grade of Philosophus, there are only three officers that conduct the initiation. They are the Hierophant, Hegemon, and Hiereus. All of these members must be 4=7 or higher; of course, the Hierophant must be a member of the Second Order.

The Hierophant begins by opening up the Temple in the grade of Philosophus. The grade is attributed to the element of Fire. It is also attributed to the planet of Venus. The paths that are attributed to this grade are the twenty-ninth, twenty-eighth, and twenty-seventh paths of q , c and p .

When the Hierophant asks the Hiereus, "What does the twenty-ninth path refer?", the Hiereus responds, "To the reflection of the sphere of Pisces." The twenty-eighth path alludes to the sphere of Aquarius which is c ; the twenty-seventh path alludes to the sphere of Mars, which is the path of p .

The element of Fire is then invoked by the Hierophant in the name of $tw)bc\ hwhy$, which means, "Blessed be thou, the Leader of Armies."

The first path that will be traversed is the twenty-ninth path. The candidate walked through the twenty-ninth path where he or she learns the symbolism and nature of that path. Interesting to note, we proceed through the element of Water to get to the element of Fire, which is found in xcn , Water being found in Pisces. This path highlighted in the ritual when the Hierophant says, "I am the priest with the mask of Osiris, I am the Water stagnant, silent and still." The Hiereus responds, "I am the priest with the mask of Horus, I am the Water turbid and troubled." The Hegemon says "I am the priest with the mask of Isis, the traveler through the gates of Anubis is my name; I am Water pure and limpid, ever flowing on toward the sea." The symbolism of the twenty-ninth path should be studied in the initiation and read and understood. There should also be some review of the twenty-ninth path of q in the Major Arcana series which will give you an esoteric view of that path.

The candidate is then asked to leave the Temple, and upon re-entering the Temple, he is advanced to the twenty-eighth path. The twenty-eighth path leads from the grade of Theoricus to Fire, or the grade of Philosophus. On the twenty-ninth path, the entrance badge was the Calvary Cross of Twelve Squares of which you can read about the symbolism in this grade material. On the twenty-eighth path, the entrance badge now becomes the Solid Pyramid of the Elements. Even though Aquarius, the twenty-eighth path of c , refers to the element of Air, in another way it also refers to fluidity, the fluidity of thought. So as we traverse this path, the twenty-eighth path of Aquarius, again we are traversing an aspect of fluidity into the element of Fire. Another way of putting it is that q becomes subconscious fluidity and the path of c becomes emotional fluidity under the direction of thought. The Hierophant says, "The Priestess with the mask of Isis and spoke and said, 'I am the rain of heaven descending upon the Earth.'" The Hiereus says, "The Priestess with the mask of Nephthys spoke and said, 'I am the dew descending noiseless and silent.'" The Hegemon responds, "The Priestess with the mask of Athor spoke and said, 'I am the ruler of mist and of cloud, wrapping the Earth as it were with a garment floating and hovering between the Earth and the heaven.'" So again, the aspect of fluidity and Water are highlighted on the path of c . This is further found in the picture of the Star card. Again, the Philosophus is recommended to go back and read the lesson on the path of c , the Star card, for more esoteric understanding, and to examine the initiation itself.

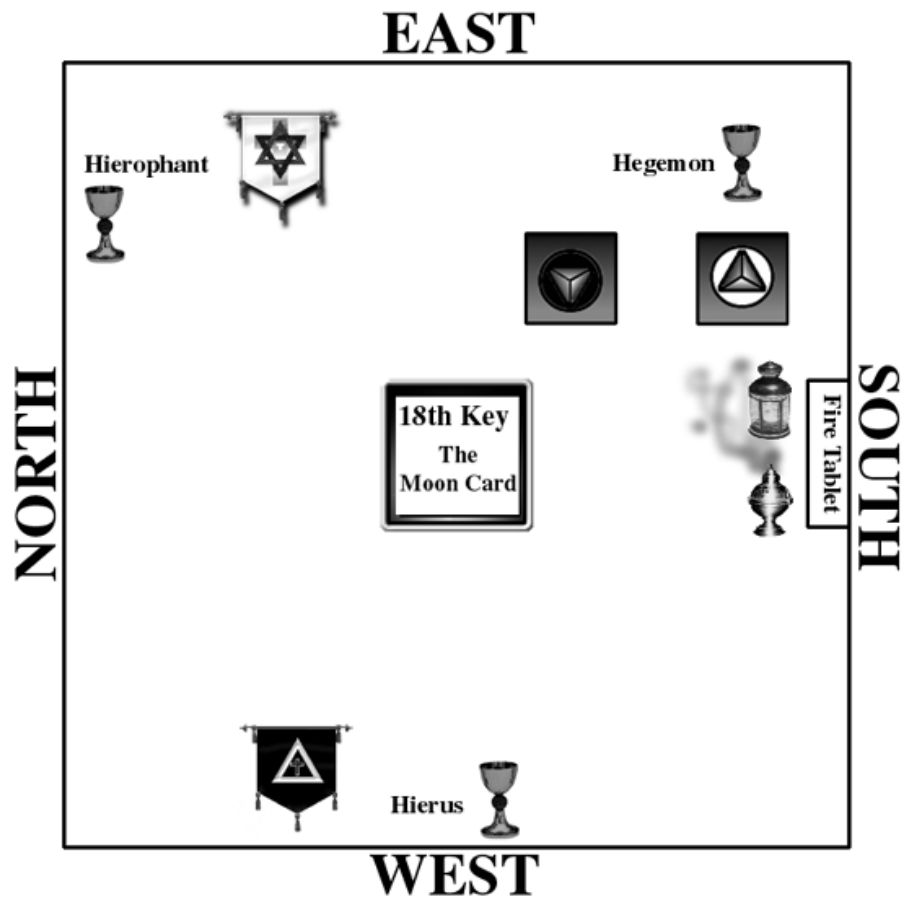
The Hierophant then goes on to explain the symbolism of the Pyramid of the Four Elements. Aesch being Fire; Mayim, Water; Ruach, Air; Aretz, Earth. At the apex is the word Eth, and at the base is the word Olam, meaning "world." The symbolism of this

entrance badge may be found in this grade book, and by examining the initiation itself. The aspirant is then asked to quit the Temple again. Prior to this, however, he or she is introduced to the Dekagram, Enneagram, Dodekagram, Heptagram, and the Octagram. In the Esoteric Order of the Golden Dawn, these figures are introduced in the Philosophus grade, but actually, they are pre-studied in the Practicus grade as a preparation for understanding them and their nature in the Philosophus grade. They should be reviewed as part of Philosophus study.

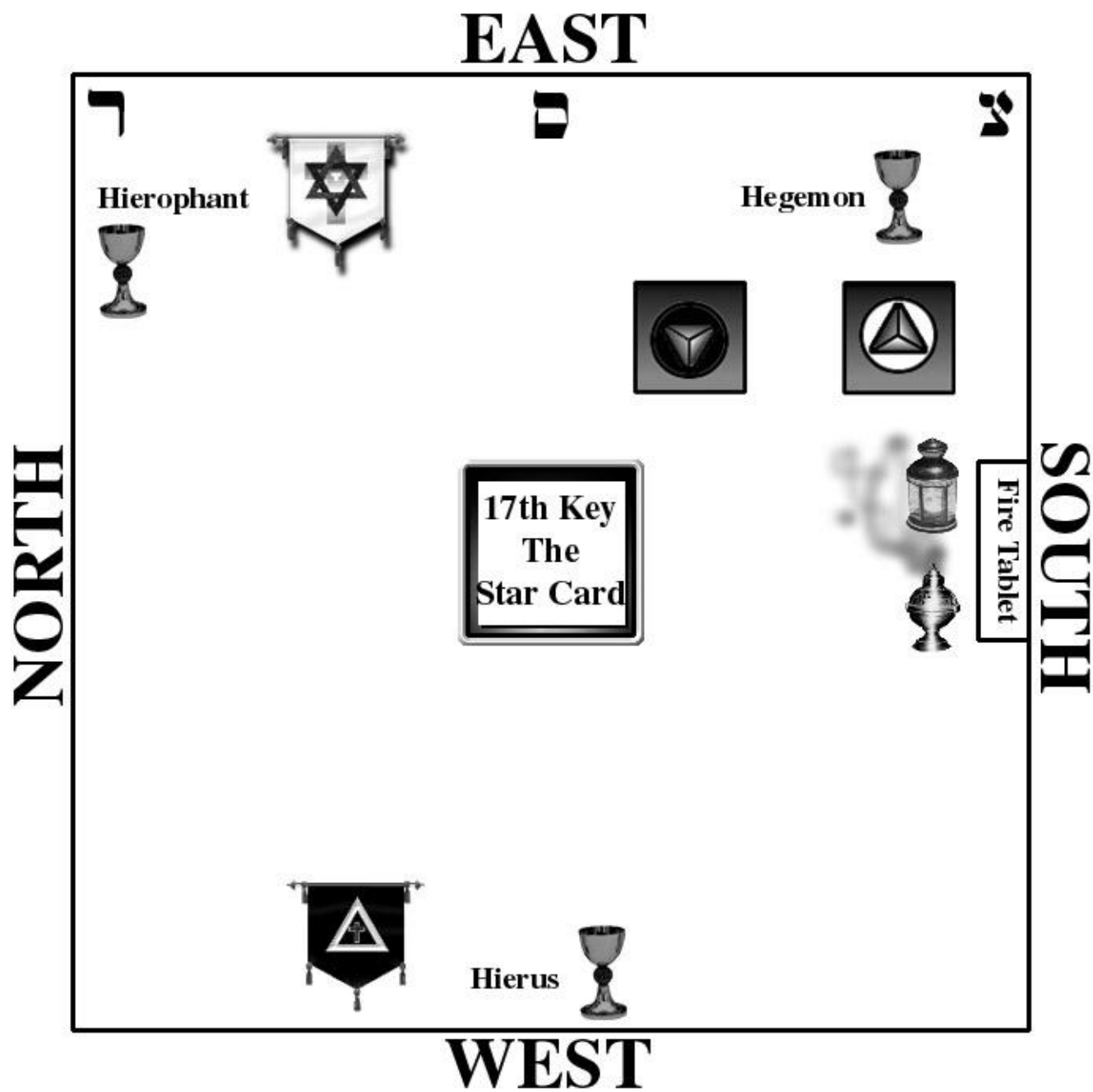
Upon returning back to the Temple, the Practicus is led through path twenty-seven, the path of \mathfrak{p} . The admission badge for this path is the Calvary Cross of Ten Squares. This is also referred to in the initiation as the path of Mars. Many of you will know it from your study of the Major Arcana series as the path of the Blasted Tower, Lord of the Host of the Mighty. It is here that a different symbolism is taken. Now, we are talking about the Lord of the Host of Armies, the Dukes of Edom, yet the symbolism of Water is still present as the Hegemon talks about, "The voice of the Lord is upon the Waters. The God of glory thundereth. The Lord is upon many Waters." The symbolism of the Calvary Cross and the path of \mathfrak{p} can be studied in the initiation itself and in the concerning the Calvary Cross of Ten Squares. In addition, a recommended reading is the Major Arcana series which examines the path of \mathfrak{p} from an esoteric stand point.

The entrance badge into the grade of Philosophus is that of the badge of the Hegemon. This is the Calvary Cross of Six Squares with a circle. If you study the meaning of this symbol, you will find that the cross embraces $\mathfrak{tr})\mathfrak{pt}$, \mathfrak{xcn} , \mathfrak{dwh} , \mathfrak{dwsy} , and rests upon \mathfrak{twklm} . The circle includes \mathfrak{dsx} , \mathfrak{hrwbg} and \mathfrak{twklm} . Additional information is given in the lesson on the badge of the Hegemon. Upon being introduced to the symbolism of the Temple at this point, the aspirant is also shown to the Great Southern Watchtower as well as the symbolism of the badge of the Hegemon, and the position of the Red Cross and White Triangle that is highlighted in this grade. In addition, the grade refers to the planet Venus and its Kamea of forty-nine squares, which is highlighted in the ritual itself. One particular interesting symbol that shows up in this grade that is not depicted in other grades is the symbolic picture representing the Fall. The great goddess who was supporting the columns of the sephiroth in the Practicus grade in the form of the sign of Theoricus, now being tempted by the Tree of Knowledge, reaches down into the Qlipboth. Immediately, the columns are unsupported and the sephirotic system was shattered, and with it fell Adam. Adam of course is symbolic of the Microprosopus. It is at this point at the end of the ceremony that the Hierophant congratulates the Philosophus for having achieved the grade and making it through a very long ceremony. Upon the Philosophus is conferred the Mystic Title, "Pharos Illuminans," which means the "Illuminating Tower of Light." The Hierophant goes on to say, "I give you the symbol of Aesch which is the Hebrew word for Fire." Doing this, the Hierophant then projects his or her will through the scepter, pulling down the Fire and projecting it into the aura of the Philosophus. The Hierophant then goes on to say that the aspirant has achieved the highest grade of the First Order, which is in fact, a connecting grade to the Second Order. In addition, the Philosophus is given the title of Honored Frater or Soror. You will notice that Adepts are always referred to as Very Honored Frater or Soror, and the Chief of the Temple is referred to as Greatly Honored Frater or Soror. The Grand Word of this grade is $\mathfrak{tw})\mathfrak{bc}$ \mathfrak{hwhy} , which means, "Lord of Armies." The Mystic Number is twenty-eight, and from it is formed the Password of the grade which is \mathfrak{hk} , meaning, "power." Please study the initiation of the Philosophus grade

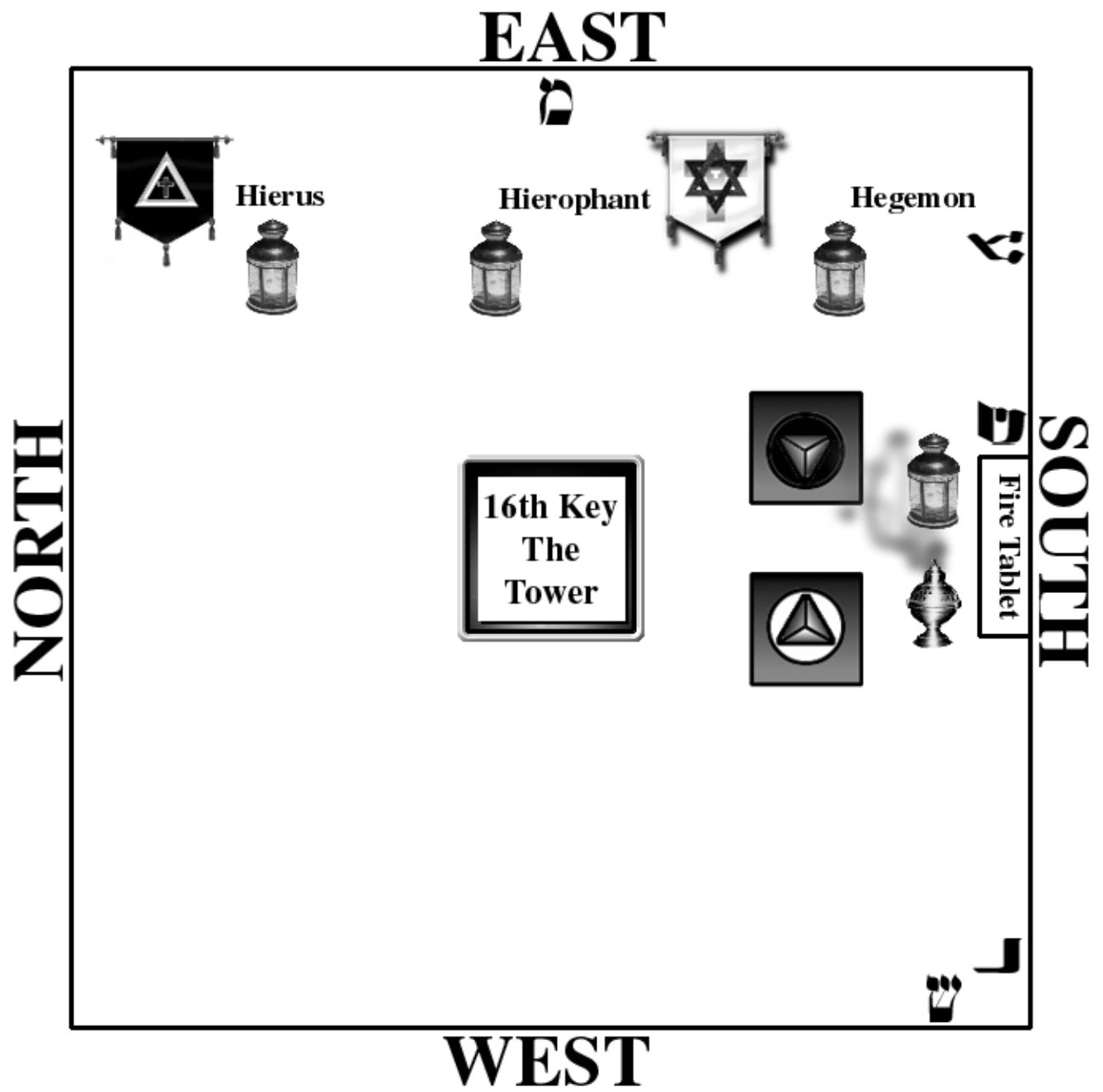
as well as the individual pieces of symbolism which revolve around the nature of the grade. After you have a very good working knowledge of this grade, you will come to appreciate the beauty and complexity from which the initiation and the symbolism thereof are put together.



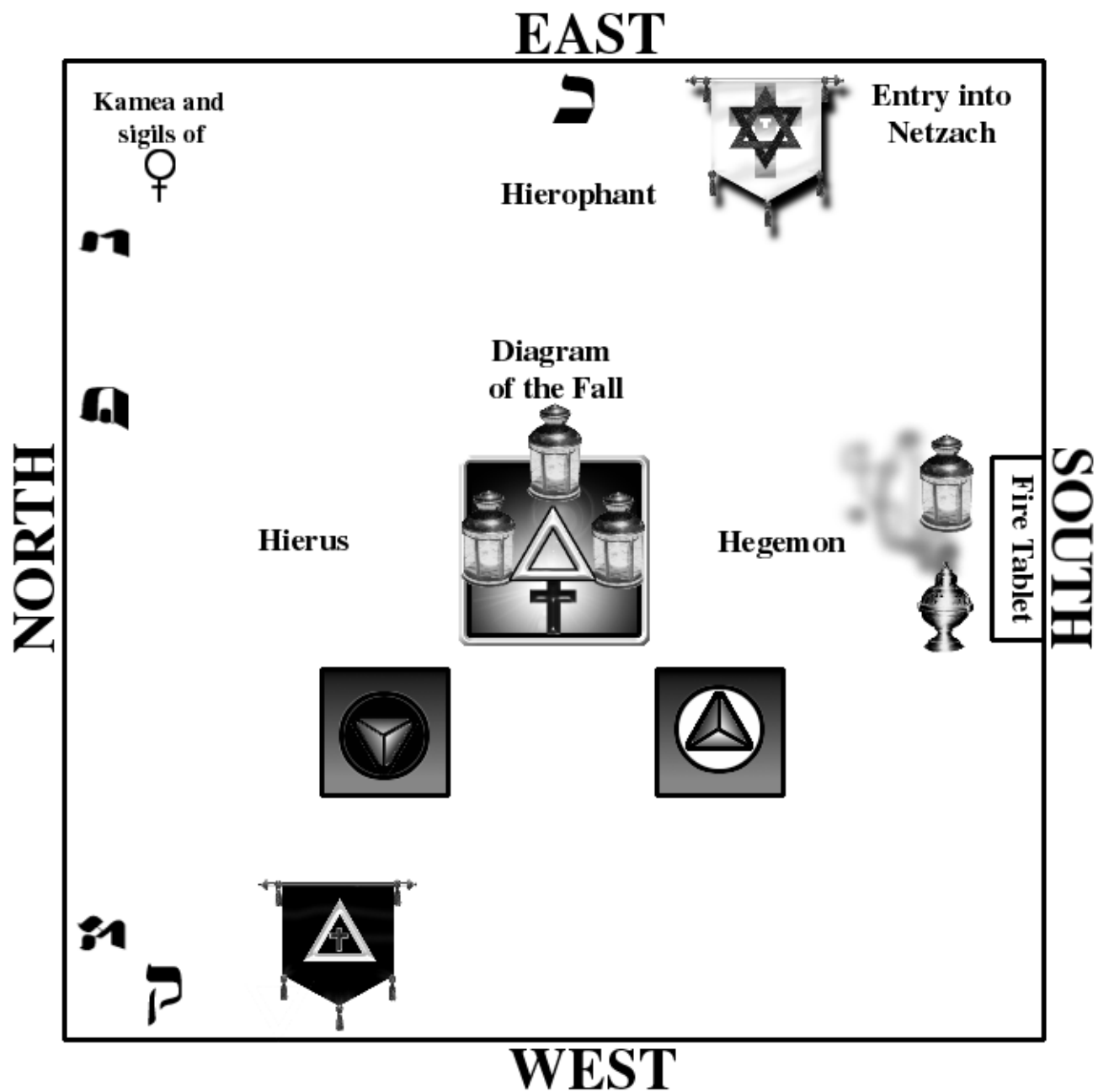
The Path of 7



The Path of 𐄂

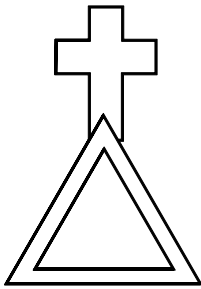


The Path of 𐤁

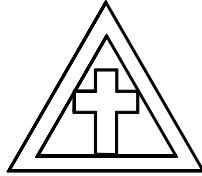


Entry into נצח

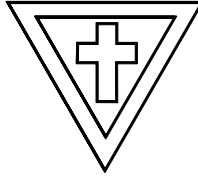
Placement of the Cross and Triangle



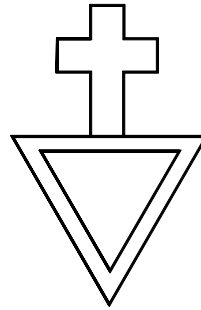
0=0



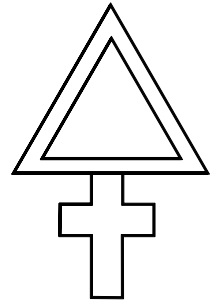
1=10



2=9



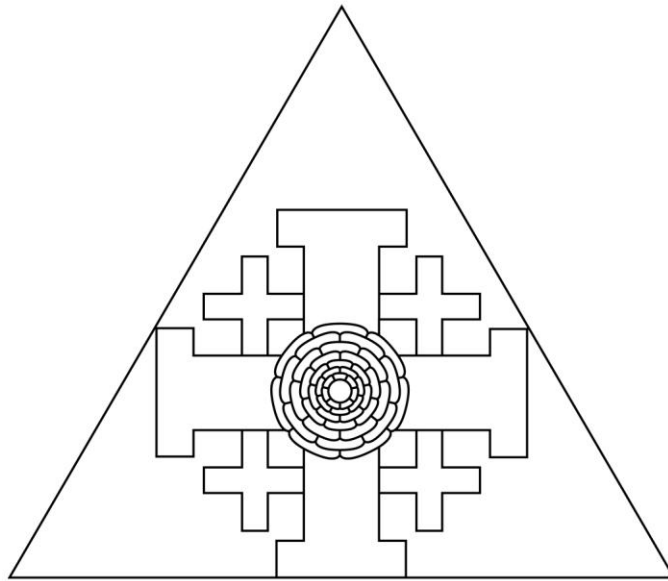
3=8



4=7

The Esoteric Order of the
Golden Dawn

**THE CALVARY CROSS OF
TWELVE SQUARES**

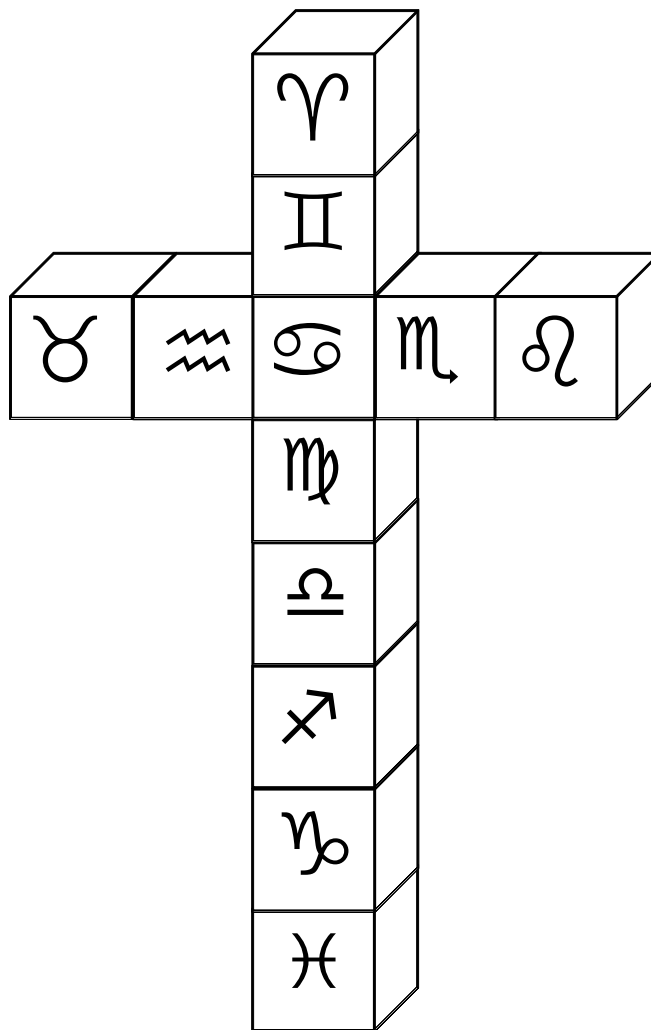


PHILOSOPHUS 4=7

The Calvary Cross of Twelve Squares is one of the admission badges to the grade of Philosophus. The Calvary Cross is a fitting representative and emblem of the zodiac and the eternal river of Eden, which is divided into four heads.

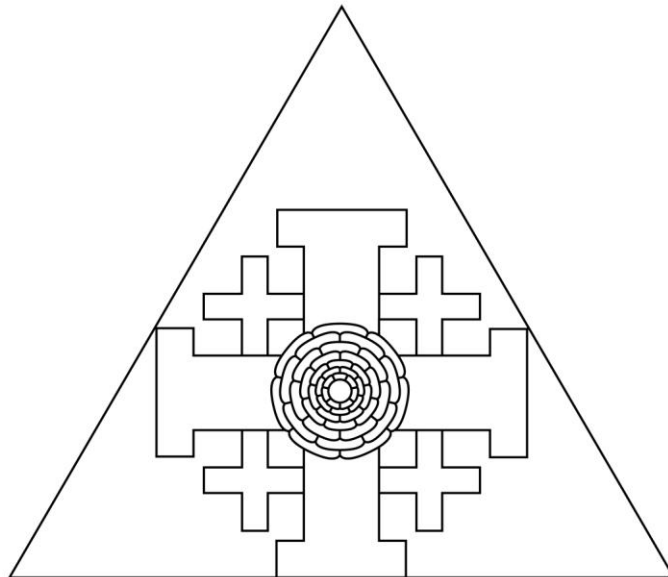
| | | | |
|-----------------|-------|----------|-------|
| Phrath | trp | Hiddikel | lqdh |
| Pison | Nw#yp | Gihon | Nwhyg |
| The River Nahar | | rhn | |

The Calvary Cross embraces the Waters of Nu. The Egyptians referred to Nu as the firmament, or the heavens. Actually, these were the waters above the firmament. The four rivers of Eden, moreover, refer to the four triplicities of the zodiac. Below is the Calvary Cross of Twelve Squares. The Philsophus should color it in the appropriate flashing colors and meditate on them.



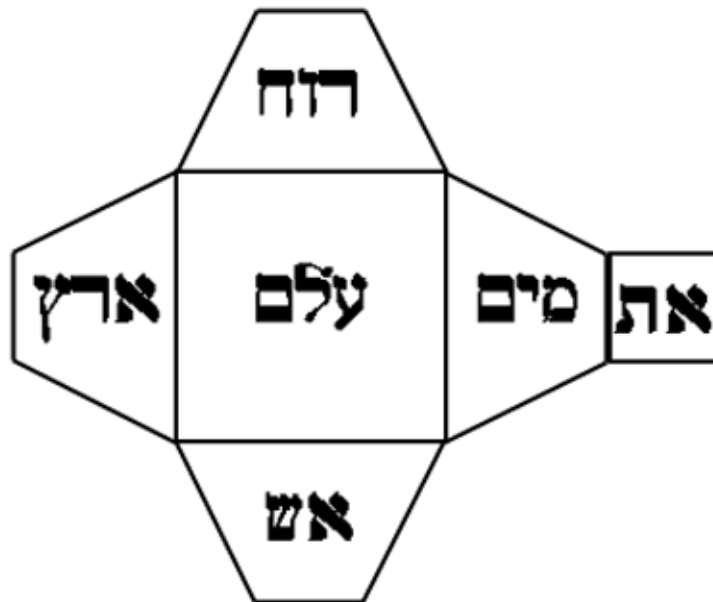
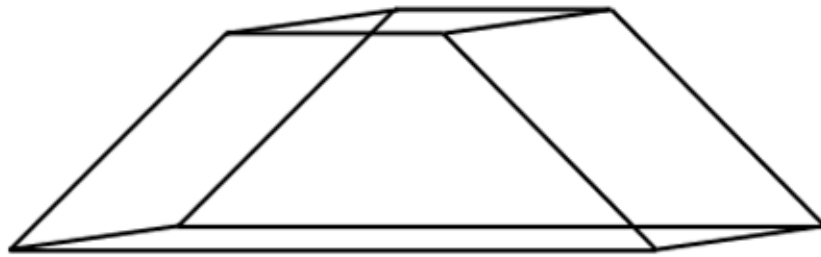
The Esoteric Order of the
Golden Dawn

**THE PYRAMID OF THE FOUR
ELEMENTS**



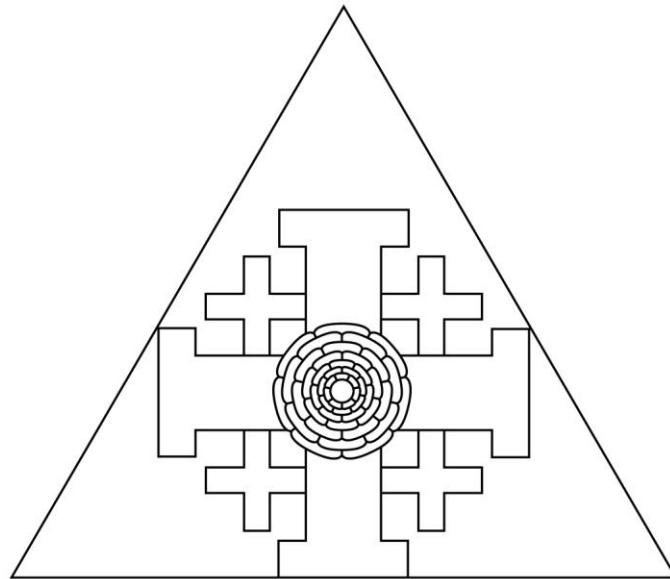
PHILOSOPHUS 4=7

While the Calvary Cross became the admission badge to the path of α , the Pyramid of the Four Elements admits the aspirant to the path of ϵ , the twenty-eighth path. Depicted on the sides of this pyramid are the names of the four elements, and on the apex of the pyramid is the word Eth, which basically means, "essence." On the base of the pyramid is inscribed the word Olam, meaning "world." The four Hebrew names for the elements are Asch for Fire, Mayim for Water, Ruach for Air, and Aretz for Earth. The word Eth implies essence because it is composed of the first and last letters of the Hebrew alphabet. On the base of the pyramid is the word Olam because this is the material Universe. It could be simply stated that the essence of the Universe is Fire. Refer to the picture below for the details described herein. It may be colored appropriately in scarlet red along with the appropriate colors of the elements.



The Esoteric Order of the
Golden Dawn

**THE CALVARY CROSS OF
TEN SQUARES**



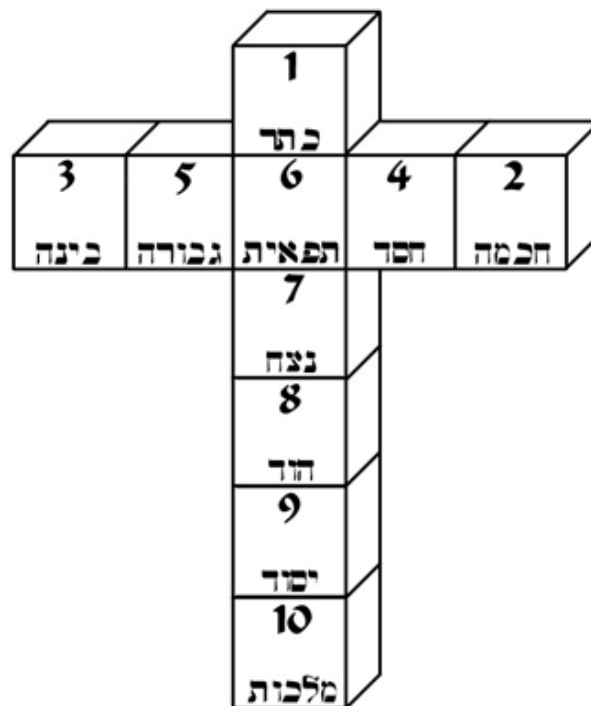
PHILOSOPHUS 4=7

The entrance badge for the path of \mathfrak{p} in the 4=7 grade of Philosophus is the Calvary Cross of Ten Squares. This emblem is formed out of ten squares which allude to the ten sephiroth in a balanced situation. These are the ten sephiroth in complete harmony before the beginning of time. The symbols are the opened out form of the Double Cubical Altar and the Altar of Incense. In the Zelator Initiation, the Altar of Incense is symbolically before the veil of the Holy of Holies, if you recall. This particular altar is overlaid with gold, very ornate, and represented as the highest degree of Light purity and Divinity. So the Calvary Cross of Ten Squares alludes to the path of \mathfrak{p} as a vehicle of purification. As we study the path of \mathfrak{p} , oftentimes in relation to the Blasted Tower card, we think of it as a negative path, but in fact, it is a purifying path, tearing down the old so that the new may grow.

You will recall that the twenty-seventh path of \mathfrak{p} is called the Exciting Intelligence according to the Qabalistic document, the *Sepher Yetzirah*. It is the reflection of the sphere of \mathfrak{hrwbg} , the planet of Mars and it is the connecting path between \mathfrak{xcn} and \mathfrak{dwh} , between desire and intellect, between victory and splendor. This is a very difficult path in that it destroys old belief systems, concepts, ideas, thoughts, dreams and hopes. This allows plenty of internal space for the planting of new and higher dreams, hopes and realities.

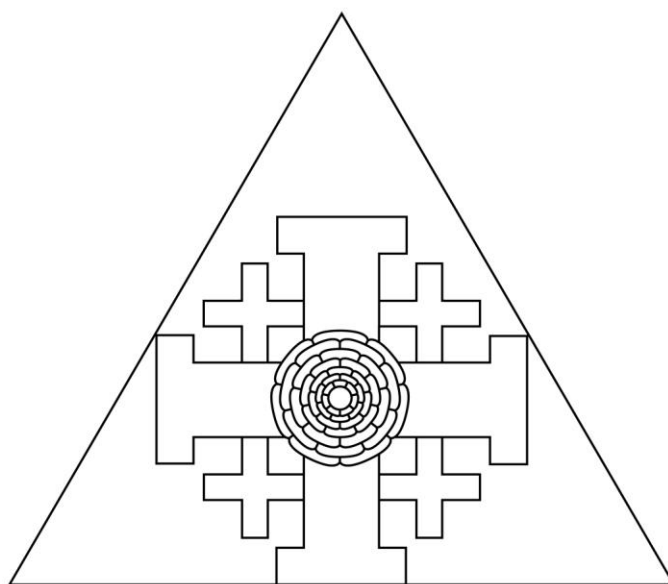
In addition to the fact that it is the admission badge in the initiation ceremony of the Philosophus grade for the path of \mathfrak{p} , the Calvary Cross of Ten Squares may be employed in meditation on the twenty-seventh path if so desired.

NOTE: The Calvary Cross of Ten Squares may be painted red with green sigils or white with black sigils, either one appropriate.



The Esoteric Order of the
Golden Dawn

**THE CROSS OF THE
HEGEMON**



PHILOSOPHUS 4=7

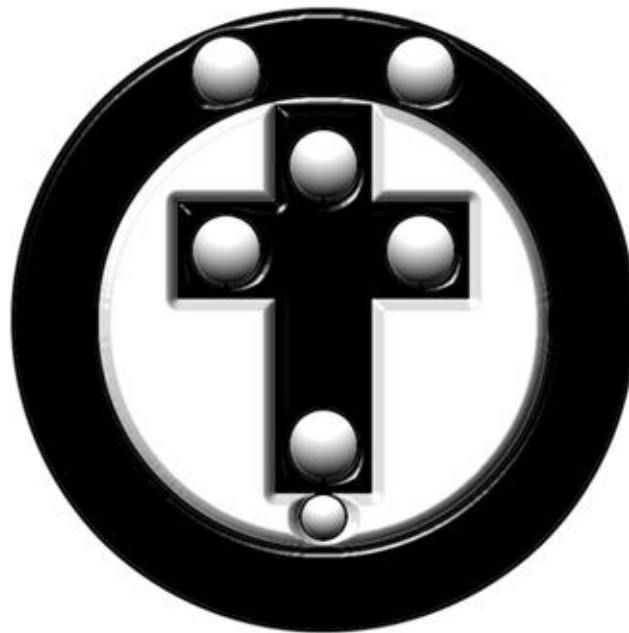
It is the Hegemon's lamen, the same lamen that the Hegemon wears in the Neophyte and other initiations, that grants the candidate entry into the grade of Philosophus, into the sephira *xcn*.

This is a Calvary Cross of Six Squares, and it embraces the sephiroth of *tr)pt*, *xcn*, *dwh* and *dwsy*, and it rests upon the sephira of *twklm*. In addition to this, the Calvary Cross of Six Squares is opened outward, forming a cube. It is thus referred to as the six sephiroth of the Microprosopus, they are *dsx*, *hrwbg*, *tr)pt*, *xcn*, *dwh* and *dwsy*.

This badge is used in the final phase of the Philosophus initiation. It is given to the Philosophus to emphasize the balance that must be obtained in the 4=7 grade between the elements of Fire and Water, between emotions and intellect, desire and reason, etc.

The reconciling sephira for the whole Tree of Life is the sephira *tr)pt*, standing in the center of the Tree and connecting directly to all the sephiroth except *twklm*. It is *tr)pt* that the Philosophus is preparing for as he learns to correlate and balance the elements through the Philosophus grade and the lower grades that he or she has passed, for the next grade will not be part of the Golden Dawn Order, but a preparation grade for the Second Order.

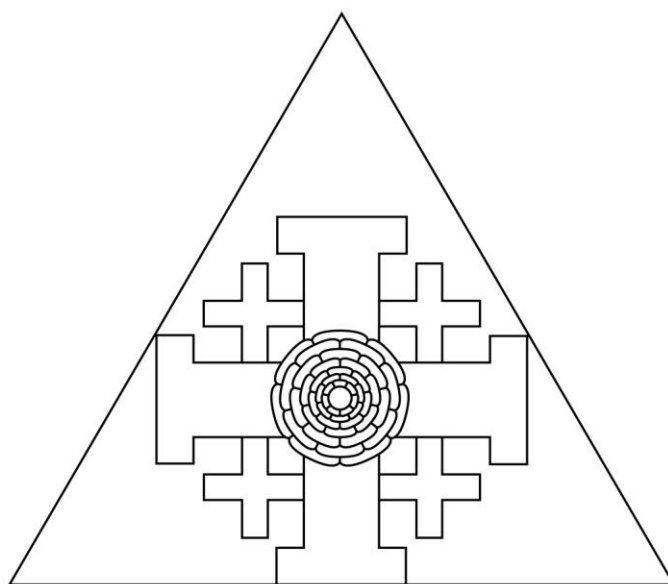
The badge may be painted black and white as it is used by the Hegemon during initiations, or it may be painted primarily red. This will emphasize more, the element of Fire.



The Lamen of the Hegemon with Esoteric Symbolism

The Esoteric Order of the
Golden Dawn

PHILOSOPHUS GRADE SIGN



PHILOSOPHUS 4=7

The Sign of the Philosophus grade is given by raising the hands to the forehead and placing the thumbs and index fingers to form a triangle with the apex upwards. Please see the drawing on this page.

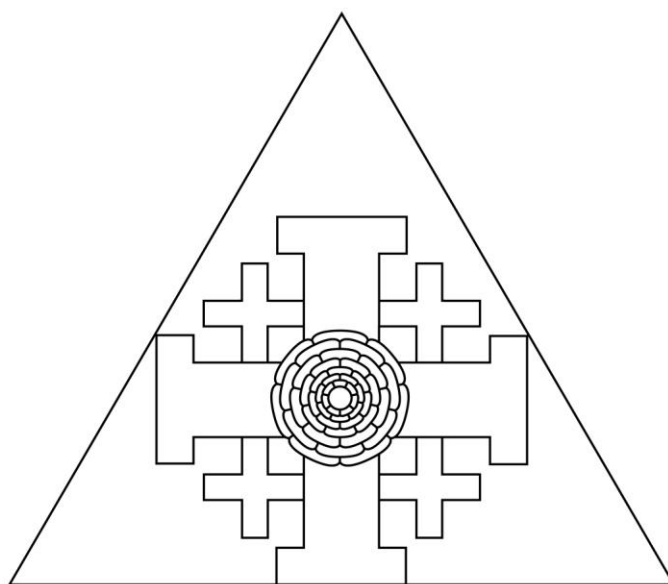


This represents the element of Fire to which this grade is allotted. This also is a symbol of the *Myhl) xwr*, or the Spirit which moved upon the Waters at the dawn of creation.

The Philosophus should practice making this Grade Sign before and after all ritual work is done and before any meditation that deals with the element of Fire. As a matter of fact, at this point in the Philosophus magical studies, any elemental work should be preceded by the elemental Grade Sign. In other words, any Earth workings or meditation would be preceded by the Zelator Grade Sign, any Air workings or meditations would be preceded by the Theoricus Grade Sign, any Water workings could be preceded by the Practicus Grade Sign, and lastly, any of those attributed to Fire should be preceded by the Philosophus Grade Sign. It's also a good idea if the Philosophus is doing any kind of circle work where he is facing the four elements, that as he faces each Archangel and communes with him, that he give the Grade Sign of that particular element.

The Esoteric Order of the
Golden Dawn

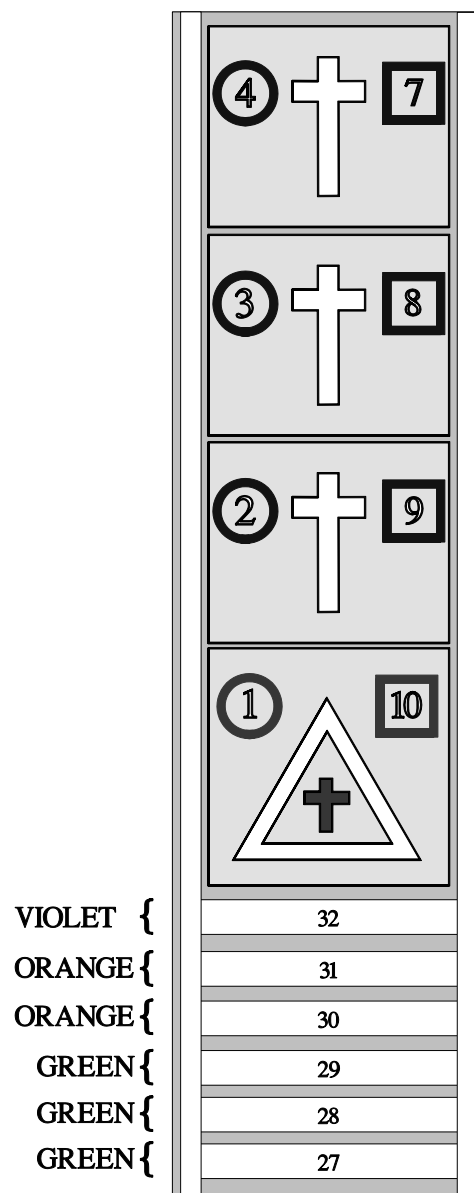
PHILOSOPHUS GRADE SASH



PHILOSOPHUS 4=7

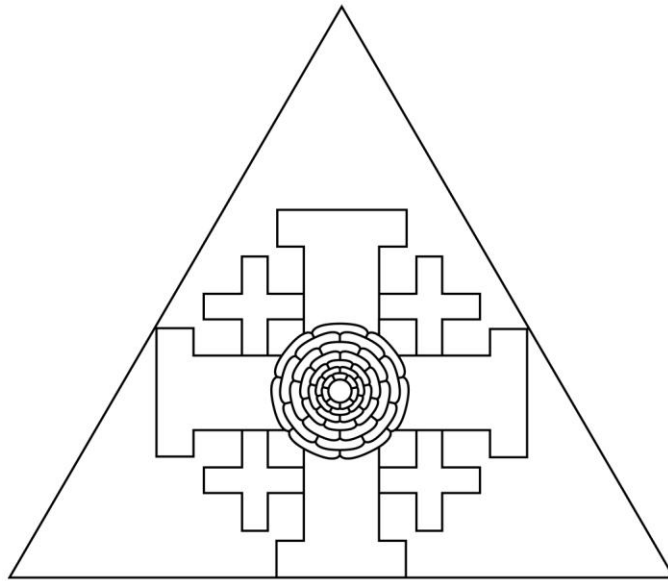
The distinguishing badge of this grade must now be added to your Zelator sash. It is the badge of 4=7, the grade of Philosophus, and on it are the appropriate stripes indicating that you are Lord or Lady of the twenty-ninth, twenty-eighth, and twenty-seventh paths. The four in the circle and the seven in the square are separated by a green cross. The four and seven are green also. This alludes to $x \cdot n$. The three stripes are additionally green as well.

This badge has much importance in that it signifies that you have reached the highest grade of the Moring Star in the Outer. The badge should further serve as a subtle reminder that the Great Work of spiritual alchemy has yet to begin. This work can only take place behind the Veil of the Paroketh in the Sanctuary of the Second Order. Therefore, let the Philosophus wear this badge as a reminder that although he or she has come a great distance, the journey has yet to begin...



The Esoteric Order of the
Golden Dawn

**GEOMANTIC TALISMANIC
SYMBOLS**



PHILOSOPHUS 4=7

Enclosed in this lesson is a diagram of the geomantic talismanic symbols. You will notice that there are sixteen figures of geomancy, and that these figures vary from a minimum of four points to a maximum of eight points in one figure. There is only one figure that consists of eight points, the geomantic figure of Populus. This alludes to the name *ynd) hwhy*.

There are four figures which consist of seven points. These figures are Rubeus, Albus, Tristitia and Laetitia, and they allude to the twenty-eight mansions of the Moon. There are six figures containing six points each. Of course, six times six is thirty-six, so they allude to the thirty-six decans of the zodiac. These figures are Carcer, Fortuna Major, Fortuna Minor, Conjunctio, Amissio, and Acquistio.



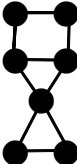
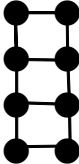

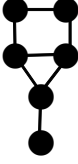
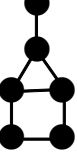

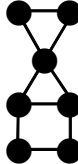

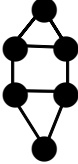
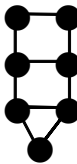
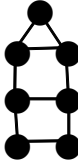

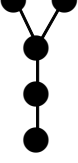

There are four figures that consist of five points each. Now, four times five equals twenty. If we take the word *y* and spell it out, *y* equals ten, *w* equals six, *d* equals four, making a total of twenty, and the number of *y* itself is ten. This alludes to the number of the sephiroth in two aspects, both positive and negative. These figures are Puer, Puella, Caput and Cauda Draconis.

There is only one figure that consists of four points, and this is Via. Obviously, this alludes to the Tetragrammaton, *hwhy*.

The total of all of the points combined equals the number ninety-six. If we break this down to eight times twelve, this equals the name of eight letters *ynd) hwhy* multiplied by the twelve divisions of the zodiac. Also, the number of the classes of the figures according to their points will be five. These classes or break downs would allude to the symbol of the pentagram. These geomantic talismanic figures can be later used in the construction of specific telesmata.

Your task now in the Philosophus grade is to create them on individual cards, perhaps five by seven, and to meditate on them. We recommend that you go back and read the section in your Practicus book on the pentagram and the hexagram as related to the geomantic figures. Some of the material that has been included in this particular lesson was covered in that previous one. However, your task now is to meditate on each one of them so that you truly can understand the nature of each talismanic figure.

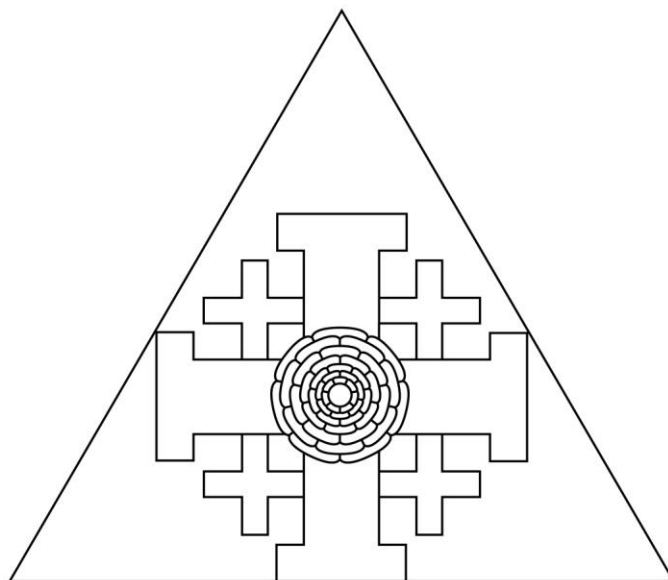
In a higher grade, we will cover advanced application of the geomantic talismanic figures, in which you will begin actually creating and charging a talisman through the utilization of the Spirit, planet and the zodiacal of that particular geomantic figure. This, however, will be introduced to you upon the achievement of the grade of 5=6.

| | | | |
|---|---|---|--|
| PUER  | AMISSIO  | ALBUS  | POPULUS  |
| VIA  | FORT. MAJ.  | FORT. MIN.  | PUELLA  |
| RUBEUS  | ACQUISITO  | CARCER  | TRIST.  |
| LAETITIA  | CONJUNCTIO  | CAPUT DRAC.  | CAUDA DRAC.  |

Geomantic Talismanic Figures

The Esoteric Order of the
Golden Dawn

**WATCHTOWER
OF THE SOUTH**



PHILOSOPHUS 4=7

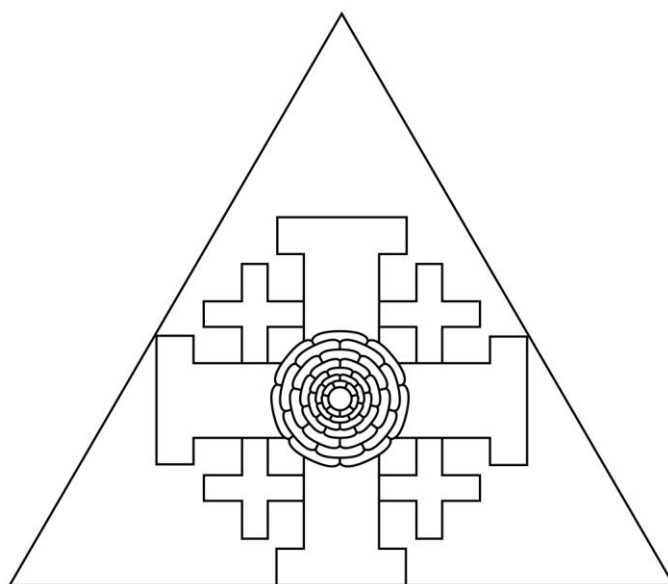
This grade is especially referred to Fire. Therefore, the great Watchtower of the Terrestrial Tablet of the South forms one of its principle and primary emblems. It is known as the Great Southern Quadrangle and is one of the four great tablets delivered unto Enoch by the Great Angel Ave. From it are drawn the three holy secret names of God, **OIP TEAA PEDOCE**, which are borne upon the Banners of the South, and numberless Divine and Angelic names which appertain to the element of Fire. The meanings of the other tablets have already been explained to you.



| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| d | o | n | p | a | T | d | a | n | V | a | a |
| o | l | o | a | G | e | o | o | b | a | u | a |
| O | P | a | m | n | o | V | G | m | d | n | m |
| a | p | l | s | T | e | d | e | c | a | o | p |
| s | c | m | i | o | o | n | A | m | l | o | x |
| V | a | r | s | G | d | L | b | r | i | a | p |
| o | i | P | t | e | a | a | p | D | o | c | e |
| p | s | u | a | c | N | r | Z | i | r | Z | a |
| S | i | o | d | a | o | i | n | r | z | f | m |
| d | a | l | t | T | d | n | a | d | i | r | e |
| d | i | x | o | m | o | n | s | i | o | s | p |
| O | o | D | p | z | i | A | p | a | n | l | i |
| r | g | o | a | n | n | q | A | C | r | a | r |

The Esoteric Order of the
Golden Dawn

K A M E A O F V E N U S



P H I L O S O P H U S 4 = 7

The kamea of Venus consists of a seven drawn into itself. This gives rise to a total of forty-nine numbers, whereof seven numbers on each side give rise to a total of 175, and the sum of all makes 1225. From this kamea certain sigils of names with Intelligences to good and a spirit to evil are obtained.

In a future grade, we will expose practical methods of using this kamea and earlier kameas given to you in previous grades. More importantly, we will instruct you in a more potent method of creating sigils for telemata etc.

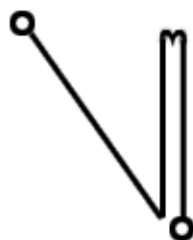
Kamea of Venus

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ד | ל | ה | י | מ | א | ז | ב |
| ב | ט | א | מ | ז | ח | ג | ה |
| י | ב | ל | ח | מ | ד | ו | ל |
| ל | י | ט | ג | ח | ז | א | י |
| ב | ד | מ | ו | א | ב | ד | ל |
| מ | ה | ו | ב | ל | ח | ט | א |
| ב | ח | ג | ד | ט | מ | ה | ז |

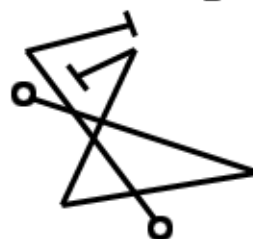
Seal of the Planet



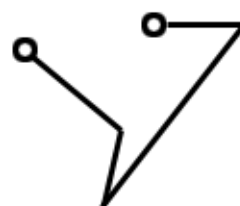
Intelligence:
Hagiel



Choir of Angels:
Beni Seraphim

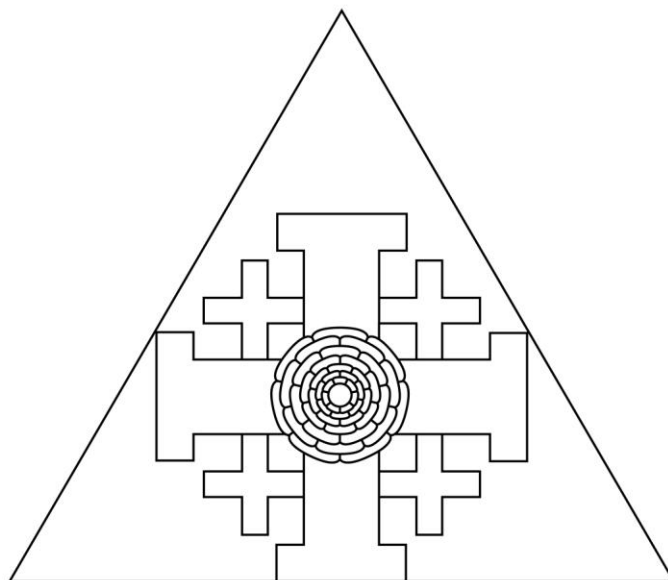


Spirit:
Kedemel



The Esoteric Order of the
Golden Dawn

**THE TWELVE TRIBES AND
THEIR ASTROLOGY**



PHILOSOPHUS 4=7

This particular document was put together by S.L. MacGregor Mathers. Some of the information in this particular lesson referred to information that was already acquired in the Zelator grade. Originally, this document was included in the 4=7 grade of Philosophus in the Original Hermetic Order of the Golden Dawn. Later, faction Temples have removed this lesson, but we have chosen to keep it in the 4=7 grade of Philosophus. As you know, the twelve tribes allude to the twelve zodiacal signs as well as the various permutations of the great holy name of the Tetragrammaton and the various Angelic counterparts that relate to those permutations.

| Sign | Permutation | Tribe | Angel |
|-------------|--------------------|--------------|--------------|
| Aries | hwhy | Gad | Melchidael |
| Taurus | whhy | Ephraim | Asmodel |
| Gemini | hhwy | Manasseh | Ambriel |
| Cancer | yhw h | Issachar | Muriel |
| Leo | hywh | Judah | Verchiel |
| Virgo | ywhh | Naphthali | Hamaliel |
| Libra | hyhw | Asshur | Zuriel |
| Scorpio | yhhw | Dan | Barchiel |
| Sagittarius | hhyw | Benjamin | Advachiel |
| Capricorn | whyh | Zebulin | Hanael |
| Aquarius | hwyh | Reuben | Cambriel |
| Pisces | wyhh | Simeon | Amnitzel |

Now, those of you who have studied the Bible scriptures will note that the Kerubics are mentioned both in Ezekiel and the Book of John, and thus, the Bull, Lion, the Scorpion, but in good symbolism the Eagle, and the Man are attributed to those Kerubic figures. To these signs we ascribe the tribes of Ephraim, Judah, Dan, and Reuben. Now, the signs of the Twins and the Fishes are referred to as bi-corporate or double body signs. These refer to primarily Gemini and Pisces, but also to the Centaur armed with a bow. Thus, we have Manasseh, Simeon and Benjamin. "To these refer Manasseh, Simeon and Benjamin. Manasseh was divided into two half tribes with separate possessions, (being the only tribe, thus divided), and thus answers to the equal division of the sign of the Twins, Castor and Pollux, the great Twin Brethren. Simeon and Levi are classed together like the two Fishes in the sign, but Levi is drawn later to form, as it were, the binding and connecting link of the tribes as the priestly cast. Benjamin is the younger brother of Joseph, for Rachel had only these two sons, and is the only one of the sons of Jacob who at his birth was called by two names. For Rachel called him 'Ben oni', but his father Benjamin, and in the sign the two natures of man and horse are bound together in one symbol." (Excerpts from MacGregor Mathers, *Twelve Tribes and Astrology*, Llewellyn Publications.)

There is much interesting information between the connecting links of the signs and the tribes. Some of it is highlighted by the blessings of Jacob and Moses. The former of which the bearing of the names or the Armorial as it is called, of the twelve tribes are derived. When the tribes were travelling in the wilderness, the Tabernacle was set up in the midst of the twelve tribes, and immediately surrounding it, were the tents of Levi. Those tents were the inner tents that surrounded the Tabernacle. At a distance toward the

four Cardinal points were the standards of the twelve tribes. In the east, was Judah, with the Kerubic sign of Leo, followed by Issachar and Zebulun. Then, in the south was Reuben, the Kerubic sign of Aquarius, followed by Simeon and Gad. In the west was the Kerubic sign of Taurus, Ephraim, with Manasseh and Benjamin. In the north was the Kerubic sign of Scorpio, the tribe of Dan, followed by Asshur and Naphthali.

| East | South | West | North |
|------------|----------|------------|-------------|
| E Judah | k Reuben | B Ephraim | H Dan |
| D Issachar | L Simeon | C Manasseh | G Asshur |
| J Zebulun | A Gad | I Benjamin | F Naphthali |

Now, the Philosophus will immediately notice that there is something very odd about the description of these particular Kerubic signs in their position. The arrangement, indeed, seems rather confusing. But we have to take a look at the maternal ancestors of the tribes. As we study the maternal ancestors of the tribes, the confusion will then disappear, and we will notice that at the east are three tribes descended from Leah. These tribes are Judah, Issachar, and Zebulun. Across from the east in the opposite corner we have the west, and there we have three tribes that descend from Rachael, Ephraim, Manasseh, and Benjamin. In the south we have two tribes that descend from Leah and one tribe that descends from Zilpah, and thus, those tribes are Reuben, Simeon, and Gad. In the north we have two tribes descending from Bilhah and one from Zilpah, and those tribes again are Dan, Naphthali, and Asshur. Now, take a blank piece of paper, and in the center of the paper, draw the Tabernacle. Around the Tabernacle on four sides you should have Levi drawn, and then, draw the four corners, north, east, south and west. Put the list of the tribes, starting with the Kerubics that go under them and then the accompanying tribes. You will see very clearly that the lineage plays a great deal of influence in where these tribes are ascribed. Incidentally, as an additional note, the two tribes descending from Zilpah which are Gad and Asshur are the only ones separated and placed opposite of each other. From these are derived the two signs of the Equinoxes.

If you go to Genesis, chapter 48, we see that Jacob blessed them, and that this blessing was prior to the general blessing of the tribes, stating that at the same time Ephraim, though he be younger, should take presidence over Manasseh. "And Jacob said unto Joseph, 'And now thy two sons Ephraim and Manasseh, which were born unto thee into thee in the land of Egypt before I came unto thee in Egypt, are mine; as Reuben and Simeon, they shall be mine. And thy issue which thou beegests after them shall be thine, and shall be called after the name of their brethren in their inheritance. Moreover... I have given unto thee, one portion of thy brethren.'"

Now we're going to take a brief look at the blessings of Jacob and Moses. Of Gad, Jacob says, "Gad, a troop shall overcome him, but he shall overcome at the last." Moses said, "Blessed be he that enlargeth Gad: He dwelleth as the lioness and teareth the arm with the crown of the head, and he provideth the first part for himself because there in a portion of the law giver was he sealed; and he came with the heads of the people, he executed the justice of the Lord and his judgment with Israel."

We see the correlation between Gad and Aries, the martian energy. For Gad, the Armorial was white and a troop of Calvary. This definitely fits with the martial, dominant,

powerful, fiery nature of Aries where Mars is exalted, and here we have the exaltation of the Sun and the triplicity of the Sun and Jupiter. The symbolism of the Lion, although in a Kerubic sense applies to Leo, is also a proper symbolism to Aries in this situation because of its nature; that of early solar Fire and a martial nature.

Of Ephraim and Manasseh, which are Taurus and Gemini, Jacob says, "Joseph is a fruitful bough. Even a fruitful bough by a well whose branches run over the wall; the archers have surely grieved him and shot at him and hated him. But his bow abides in strength and the arms of his hands were made strong by the hands of the mighty God of Jacob; (From thence is the shepherd, the stone of Israel) Even by the God of thy father who shall help thee and the Almighty shall bless thee with the blessings of heaven above, blessings of the deep that lieth under. Blessings of the breast and the womb. The blessings of thy father have prevailed above the blessings of thy progenitors unto the utmost bound of the everlasting hills. They shall be on the head of Joseph and on the crown of the head of him who was separate from his brethren." Moses says, "Blessed of the Lord be his land for the precious things of heaven for the dew and for the deep that coucheth beneath and for the precious fruits brought forth by the Sun, and for the precious things put forth by the Moon and for the chief things of all the lasting hills, and for the precious things of the Earth and the fullness thereof, and for the good will of him that dwells in the bush. Let the blessing come upon the head of Joseph and upon the top of the head of him that was separate from his brethren. His glory is like the firstlings of a bullock, and his horns are like the horns of unicorns. With them he shall push the people together to the ends of the Earth and they are the ten thousands of Manasseh."

Again, we can look at the Amoriel signs and the symbols of Ephraim which are green and an ox, and those of Manasseh are flesh color or the symbol would be a vine by a wall. Both of these refer to the nature of Taurus in Gemini, in that order.

Of Issachar and Cancer Jacob says, "Issachar is a strong ass couching down between the two burdens: And he saw the rest was good in the land that it was pleasant and he bowed his shoulder to bear and became a servant under the tribe." Moses says, "Rejoice, Issachar, in thy tents and they shall suck of the abundance of the seas."

The symbols of Amoriel of the bearings of Issachar are blue, and the symbols are an ass crouching beneath its burden. This alludes to the peaceful nature and quietness of the watery sign of Cancer.

Of Judah, Leo, Jacob says, "Thou art he whom thy brethren shall praise. Thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a Lion's wealth. To the prey my son, thou art gone up. He stooped down, he crouched as a Lion and as an old Lion; who shall roost him up? The scepter shall not part from Judah, nor a lawgiver from between his feet until Shiloh come; and unto him shall gather of the people be, binding his foliage unto the vine unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes. His eyes should be red with wine, and his teeth white."

Moses goes on to say, "This is the blessing of Judah, and he said, 'Hear Lord, the voice of Judah and bring him unto his people, let his hands be sufficient for him and be thou help to him from his enemies.'"

The Armoriel and symbolic bearings of Judah are scarlet, they are also a Lion that is rampant, a powerful Lion. All of this coincides very well with the nature of this sign, the sign of Leo.

Of Naphthali, Virgo, Jacob says, "Naphthali is a hind let loose that giveth godly words." Moses says, "Oh Napthali, satisfied with flavor and full with the blessings of the Lord, posesseth thou the west and the south."

The Armorial and symbolic bearings of Naphthali are blue, a hind.

Of Asshur, Libra, Jacob says, "Out of Asshur his bread shall be fat, and he shall yield royal dainties." Moses said, "Let Asshur be blessed with children, let him be acceptable to his brethren and let him dip his foot in oil. Thy shoes shall be of iron and brass, as the days so shall be thy strength."

The Armorial bearings and symbols of Asshur are purple and a cup. This definitely alludes and works very well with the nature of Venus and of Libra. The feet refer to the sign of Pisces which rules the feet and in which Venus is exalted. Iron and brass are both the symbolic metals of Mars and Venus on a magical level.

Of Dan, Scorpio, Jacob says, "Dan shall judge his people as one of the tribes of Israel, Dan shall be a serpent by the way and addert in the path that biteth the horses heels so that his rider shall fall backwards. I have waited for thy salvation, O Lord."

Moses says, "Dan is a Lion's welp, he shall leap from Basshan."

The Armorial and symbolic bearings of Dan are green and are attributed to the Eagle. Again, these symbols fit well with the martial and fierce nature of the sign in which Mars is the primary energy. Remember that the Egyptians, as well as the Greeks, attributed the serpent to the slayer of Osiris. On this account, this sign by the Greeks and the Egyptians was called "The Accursed Sign." In positive symbolism, it is generally represented by the Kerubic sign of the Eagle.

Of Benjamin, Sagittarius, Jacob says, "Benjamin shall raven as a wolf: In the morning he shall devour the prey, and at night he shall divide the spoil." Moses says, "The beloved of the Lord shall dwell in the safety by him; and the Lord shall cover him all the day long."

The Armorial and symbolic bearing of the tribe of Benjamin are green and the symbol is a wolf. This may seem odd, but in many ways, this fits well with the nature and the character of Sagittarius, for Sagittarius is partly very keen and sharp and is partly the nature of Jupiter, which is benevolent and somewhat brutal.

Of Zebulin, Capricorn, Jacob says, "Zebulin shall dwell at the haven of the sea, and he shall be for a haven of ships and his border shall be unto Sidon." Moses says, "Rejoice, Zebulin, in thy going out and Issachar in thy tents, they shall call the people unto the mountain, they shall offer sacrifices of righteousness, and for they shall suck of the abundance of the sea, and the treasures hid in the sands."

This fits very well with the tropical and southern nature of the watery signs of Cancer, in the earthy sign of Capricorn. The Armorial bearings of Zebulin are purple and a ship.

Of Reuben, Aquarius, Jacob says, "Reuben, thou art my first born, my might, the beginning of my strength and excellency of dignity and the excellency of power. Unstable as Water, thou shalt not excel for thou wentest up to thy father's bed, then defilest thou it; he went up to my couch." Moses says, "Let Reuben live and not die and let not his men be few."

The Armorial and symbolic bearings of Reuben are red and a man. We see in the blessing that Reuben is called unstable as Water which is symbolic of Aquarius being the Water Bearer.

Of Simeon and Levi, Pisces, Jacob says, "Simeon and Levi are brethren, instruments of cruelty are in their habitations. O my soul come not thou into their secret unto their assembly, mine honor, be not thou united, for in their anger they slew a man, and in their self will they dig down a wall. Cursed be their anger for it was fierce and their wrath, for it was cruel. I will divide them in Jacob and scatter them in his reel."

In many ways, this above paragraph alludes to their smiting of Schalem which is the city of Hemor and Shechem. They did this because of the slaying of the latter, because they have carried off Dina, the daughter of Leah. Moses says, "Let the Thummin and the Urn be with the Holy One, whom thou didst prove at Manasseh, and with whom thou didst strive at the water of Meribah; who said unto his father and mother, 'I have not seen them.' Neither did he acknowledge his brethern nor knew his children; for they have observed thy word and kept thy covenant. They shall teach Jacob thy judgment and Israel thy law. They shall put incense before thee and hold burnt sacrifices upon thine altar. Blessed, Lord, his substance and accept the works of his hands; smite through the Lions of them that rise against them and of them that hate him, that they rise not again."

The Armorial and symbolic bearings of Simion are yellow and a sword.

These are the symbolic blessings of the twelve tribes of Israel, and as you have read, they fit very neatly in with the zodiacal signs. These names of the twelve tribes were engraved upon stones of the High Priest who wore a breastplate in which the stones fit into. Some traditions hold that certain flashes of light appeared and seem to dance on certain letters. Thus, there was the symbology here that is highlighted in the answer of diety to the consulter of the Oracle of Urim. One could sit down and compare these blessings with the nature of the signs attributed to the particular tribes. This is just a general overview. One would need to consult the Torah and the Old Testament and spend a lot more time to really understand some of the deep symbolical meaning in the blessings and the surrounding writings and symbolism. Some of these Armorial blessings are part of what Mathers called "The royal art of free masonry."

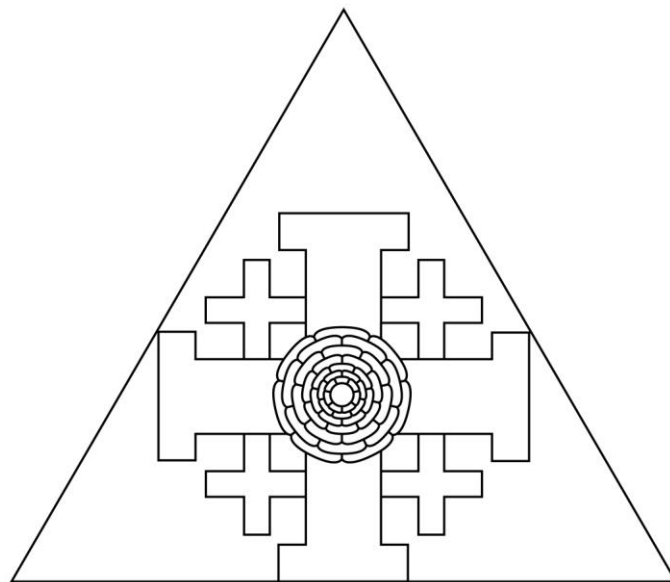
It is not necessary for the Philosophus to memorize each tribe and each blessing, but he or she should be familiar with the conceptual knowledge of the lesson above. For in the conceptual knowledge, you will have a deeper understanding of the Mysteries, particularly as it related to the ancient Hebrew tradition.



Twelve Tribes and Their Astrology

The Esoteric Order of the
Golden Dawn

**HIGHLIGHTS OF THE FIFTH
KNOWLEDGE LECTURE**



PHILOSOPHUS 4=7

Some of the material in the Fifth Knowledge Lecture will come as review material to the Philosophus as it has been covered in other grade material in this grade and previous grades. However, it is essential for the Philosophus to have a good working knowledge of the material, therefore, most of it will be reviewed. In addition, some material may appear for the first time.

If we take the languages of Greek, Latin and Hebrew, we come up with the three beginnings, A and Z,) and t, and Alpha and Omega. By using these three languages together, we can form a word, based on the beginning and ending of each language, called Azoth. It is used with a number of different meanings, but it generally refers to essence.

The following is a review from other material, however it is covered in Knowledge Lecture Five so we will review it again, and that is Ain - the negative (no-thing or naught) Ny), Ain Soph (limitless) Pws Ny) Ain Soph Aur (the limitless or boundless Light) rw) Pws Ny). You will note and remember from an earlier lesson that these are the Three Veils of Negative Existence.

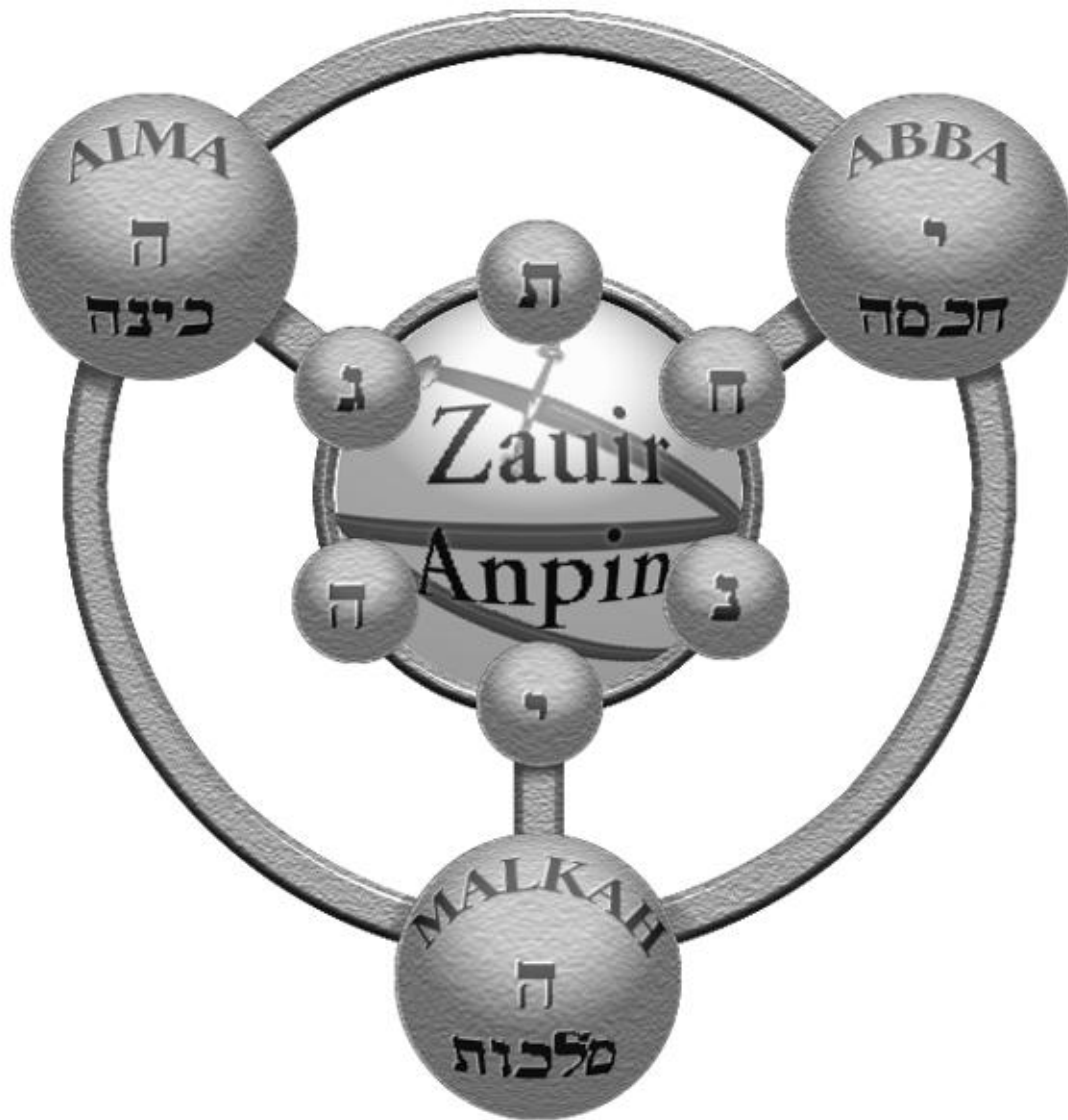
Arik Anpin equals the Macroprosopus, otherwise known as the Vast Countenance. This is a title given to rtk. Another one of its titles is Atik Yomin. rtk, or the Vast Countenance, emanates first as Abba, known as the Supernal Father. It is the masculine energy portrayed in hmkx. Aima is the feminine energy shown in hnyb. Together, we have Atik Yomin, Aima and Abba. The three of them equal the Supernals or the Divine Self; the Higher Self.

Abba, the Supernal Father, is referred to y in the Tetragrammaton. Aima, the Supernal Mother, is referred to as h in the Tetragrammaton. Myhl) is the name given to the two persons united, both Aima and Abba. Therefore, when we talk about the Myhl), we are talking about the masculine and feminine energy combined as one. The Myhl) become the parents of the Sun, and the Sun is referred to as the Lesser Countenance, the Microprosopus or Zaur Anpin.

You will recall that Abba is referred to y and the sephira of hmkx. Aima is referred to the letter h in the Tetragrammaton and the sephira of hnyb. To Zaur Anpin is referred the six sephiroth from dsx to dwsy, but of these especially is the sephira tr)pt.

Malkah is referred to as the Queen; this is the Queen of the Microprosopus. Kalah is the Bride. These are various titles of twklm, and twklm is considered the spouse of Zaur Anpin, otherwise referred to as to the Microprosopus.

You will recall that there are four worlds as per the lesson of the Four Worlds of the Qabalah. y refers to Atziluth, h to Briah, w to Yetzirah, and h (final) to Assiah. Each of these four worlds contains the ten sephiroth, and each of those contains ten sephiroth unto itself, thus, yielding a total of four hundred sephiroth. Four hundred is appropriate because it is the letter t, which is the final path into manifestation, the cross, the Universe card, and the completion of all things.

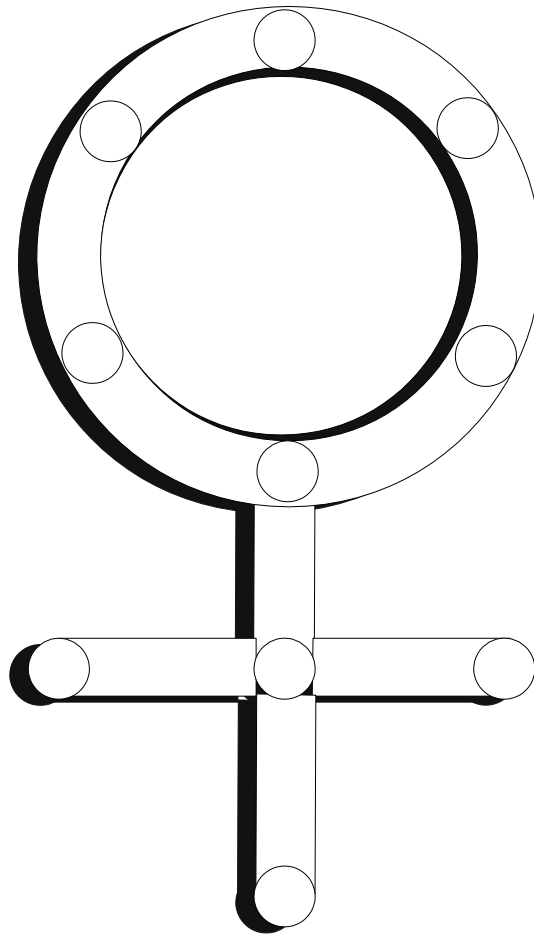


TETRAGRAMMATON ON THE TREE

The Tarot is ascribed to the Tree of Life in the following manner: the four Aces are to the throne of rtk ; these are beginnings. The remaining small cards of the various suits are attributed to the sephiroth, so, an example of this would be twos to hmkx , threes to hnyb , fours to dsx , etc. The twenty-two Major Arcana are arranged on the paths between them. The Kings and Queens of the various suits are placed beside hmkx and hnyb respectively. The Knights and Princesses or Knaves are by tr)pt and twklm respectively.

The admission badges in the grade of Philosophus are the Calvary Cross, the Pyramid of the Four Elements, the Calvary Cross of Ten Squares, and the Cross of the Hegemon (please refer to the separate lessons that are provided for each of these).

The symbol of Venus, which refers to the sephira of xcn , grade of Philosophus 4=7, is a symbol that embraces all of the ten sephiroth. It is a fitting emblem of the Isis of Nature, as it contains all of the sephiroth. Its circle should be drawn much larger than that of Mercury.



The following are the names that are especially connected to the four elements:

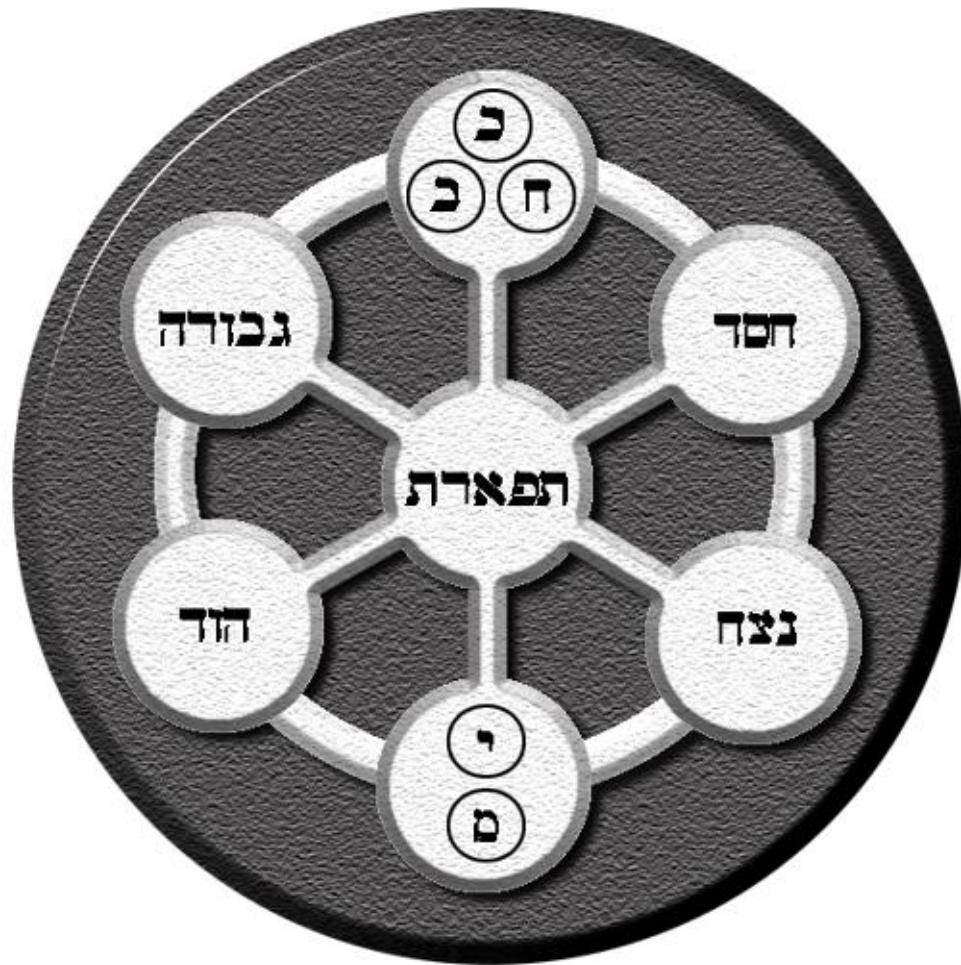
| | | |
|-------|-------|-----|
| Earth | Aretz | Cr) |
|-------|-------|-----|

| | | |
|-----------------------------|------------------------|------------|
| Grand Name | Adonai ha-Aretz | Cr) h ynd) |
| Cardinal Point of the North | Tzaphon | Nwpc |
| Archangel | Auriel | l) yrw) |
| Angel | Phorlakh | K) l rwp |
| Ruler | Kerub | bwrk |
| King | Ghob | |
| Elementals | Gnomes | |

| | | |
|----------------------------|------------------------|-----------|
| Air | Ruach | xwr |
| Grand Name | Shaddai El Chai | yx l) yd# |
| Cardinal Point of the East | Mizrach | xrzm |
| Archangel | Raphael | l) pr |
| Angel | Chassan | N#x |
| Ruler | Ariel | l) yr) |
| King | Paralda | |
| Elementals | Sylphs | |

| | | |
|----------------------------|------------------------|--------------|
| Water | Mayim | Mym |
| Grand Name | Elohim Tzabaoth | tw) bc Myhl) |
| Cardinal Point of the West | Maarab | br (m |
| Archangel | Gabriel | l) yrbg |
| Angel | Taliahad | dhy1+ |
| Ruler | Tharsis | sy#rt |
| King | Nichsa | |
| Elementals | Undines | |

| | | |
|-----------------------------|----------------------|-------------|
| Fire | Aesch | #) |
| Grand Name | YHVH Tzabaoth | tw) bx hwhy |
| Cardinal Point of the South | Darom | Mwrd |
| Archangel | Michael | l) kym |
| Angel | Aral | l) r) |
| Ruler | Seraph | Pr# |
| King | Djinn | |
| Elementals | Salammanders | |



THE SEVEN PALACES ATTRIBUTED TO THE 10 SEPHIROTH

The alchemical attributions to the Qabalistic Tree of Life and the Qlippoth on the Tree of Life will not be covered in this section, though they were originally an addition to Knowledge Lecture Five in the 4=7 grade of the historic Golden Dawn. They are covered in the Practicus grade of our order.

Astrological Symbols of the Planets

The astrological symbols of the planets are derived from three primary symbols that are found in antiquity. Symbol number one is the cross, symbol number two is the crescent, and symbol number three is the circle. These three primary symbols, alone or in combination, help to make up the symbols of the planets. For example, the circle denotes the symbol of the Sun, and it is also a symbol of the metal gold which is attributed to Sol. By simply placing a dot in the center of the circle, we have the actual planetary symbol of the Sun. The crescent is a symbol that alludes to the metal silver and to the Moon. It also is analogous to the white alchemical nature. The cross becomes a symbol of corrosion. Now, metal usually corrodes in the complementary color to the color of the metal itself. Thus, copper which is reddish in nature will usually corrode in a greenish color. Again, in the process of corrosion and transformation, we see the essence of opposites working together to create perfect balance, which is another reason why the cross is the symbol of corrosion.

Mercury is the only planetary symbol which unites all of these symbols, the cross, crescent and the circle, into one unified symbol. Saturn has a symbol using the cross and the crescent, but excluding the circle. This alludes that lead is corrosive internally and that Luna is corrosive externally. Jupiter is the reverse of that. Mars is solar externally, but it is corrosive externally as well. Venus is the opposite of Mars, copper is externally that of the nature of gold but it is internally corrosive. This is one reason that Venus is called Nogah, denoting external splendor but internal corruption. When we relate this to our understanding of the human personality of Venus, desire, we can see how this is exemplified in the modern world. Today's world seems to thrive on external splendor but internal corruption.

When Moses was leading the children of Israel through the wilderness, it will be recalled that they were bitten by serpents of Fire. In response to this, Moses made the serpent Nehushtan, and it was called the Serpent of the Paths of the Tree. This is the Tree of Life, not the Tree of Good and Evil. He set the serpent on a pole, that is, symbolically he twined it around the Middle Pillar of the Tree. The words used to describe fiery serpents in the Old Testament from the Book of Numbers, chapter twenty-one, is the same as the name of the Angels or the Choir of Angels of `hrwbg`. These serpents have the same spelling as the `Mypr#`. The serpent Nehushtan wraps around the Middle Pillar of the sephiroth because that is the reconciler between the fires or severity of `hrwbg` and the waters of `dsx`, which are mercy. This is referred to in the New Testament as a type of Christ, or the reconciler.

The serpent itself is of brass, the metal of Venus, and of course, Venus is referred to the sphere of Nogah, or external splendor as mentioned earlier in this lesson. This is also exemplified by the alchemical symbol of Venus. In the alchemical symbol of Venus, the circle of the Sun is exalted above the cross of corrosion. By this, the Zohar, one of the ancient Qabalistic documents, says, "Alone of the shell is the serpent Nogah found in holiness." He is called the balance of justice. The question we must now ask ourselves is why then is he called "False Splendor or External." The answer to this question is because he, the balancer of justice, the serpent Nogah, uniteth all of the paths on the Qabalistic

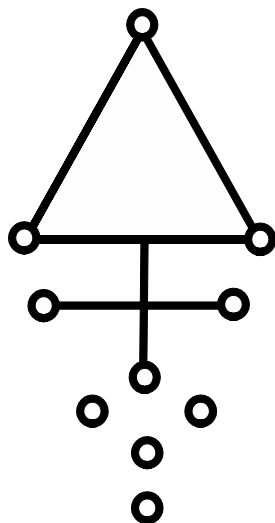
Tree of Life, but never touches the actual sephiroth. In other words, he comprehendeth them not.

None the less, we refer to this as the Celestial Serpent of Wisdom, but remember not to confuse the Serpent of Wisdom with the Serpent of Temptation. The Serpent of Temptation is the serpent around the Tree of Knowledge of Good and Evil, not the Tree of Life.

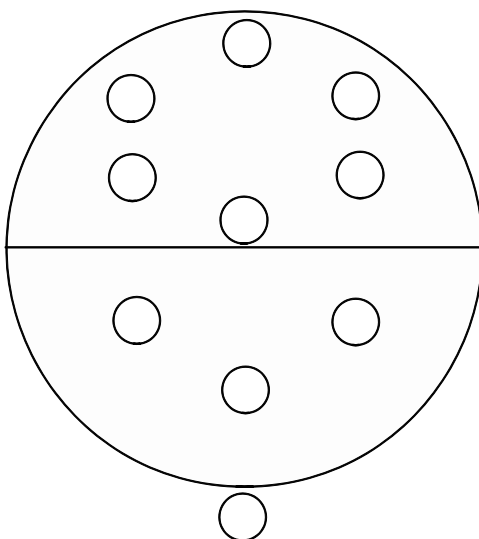
The following is a method of writing Hebrew words, using their Yetziratic attributions as they relate to the various heavens of Assiah, in a hieroglyphic type of symbolism that will allow you to deeper understand the nature of a particular word. Let's take the Tetragrammaton, for example. The Tetragrammaton is written by Virgo, Aries, Taurus, Aries. The word hyh) would be written by Air, Aries, Virgo, Aries. The word hw\#hy , which is a Qabalistic method of spelling the word Jesus, is simply the Tetragrammaton with the letter # placed in the center of it, creating the Pentagrammaton. Thus, it would be spelled Virgo, Aries, Fire, Taurus, Aries. Let's take a closer look at this word hw\#hy and see esoterically, using this hieroglyphic symbolism, what it means: Virgo means born of a virgin, Aries refers to the sacrificial lamb, Fire is the Fire of the Holy Spirit, Taurus would mean the ox of the Earth in whose manger the young child Jesus was laid, and lastly we have Aries, now referring to the sheep whose herdsmen came to worship him. For practice sake, why don't you spell, using this hieroglyphic symbolism, the word Myhl). This particular method of symbolism should be mastered and well understood. Let's review briefly exactly how it works. Each letter of the Hebrew alphabet on the Qabalistic Tree of Life is assigned a path, and that path also corresponds to a Yetziratic heaven of Assiah. Take the word that you are attempting to spell, break it down into Hebrew, and then assign the Heaven of Assiah to it. This will tell you how the word is spelled through the hieroglyph. For the Adept, this could provide extra meaning and insight into a particular word. Words and their understanding are absolutely essential in Qabalistic work.

The various alchemical terms that are given in the addendum to Highlights of Knowledge Lecture Five will not be discussed here as they were discussed indepth in the Practicus grade under the lesson of alchemical terminology.

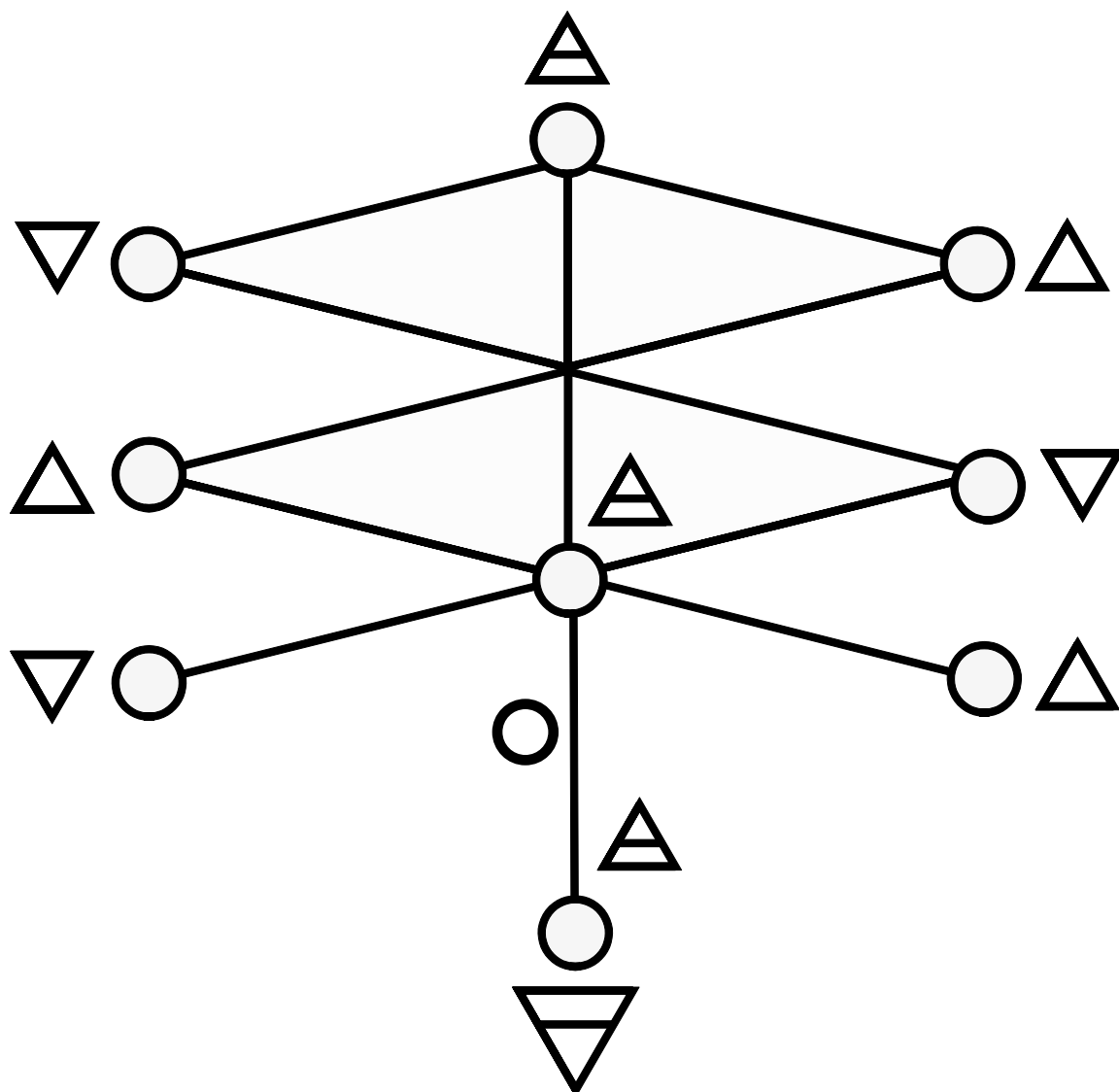
The following is the alchemical symbol of sulphur on the Qabalistic Tree of Life. On the Qabalistic Tree of Life, you'll notice in looking at the symbol that it does not touch the four lower sephiroth, and that the cross actually terminates in the sephira of tr)pt . This alludes to the fact that the grade of Adeptus Minor, 5-6, which is attributed to tr)pt , or the purified man having undergone transformation through the four lower sephiroth of the Tree of Life, and that the other two full grades above him, that of Adeptus Major, 6=5, and Adeptus Exemptus, 7=4, are the highest grades that he can achieve in the Second Order. From there he must stretch beyond the abyss and touch the Supernals which would be inclusion into the Third Order.



The next diagram is the symbol of salt on the Qabalistic Tree of Life. Notice that the symbol of salt embraces all of the sephiroth except one, that being twklm . It is interesting that it does not embrace twklm because often times we think of salt in regards to physical manifestation. Salt, however, is the physical manifestation between sulphur and mercury, or more accurately put, it is the reconciler. The horizontal line which is drawn across the symbol indicates the precept of Hermes which is, "As above, so below."



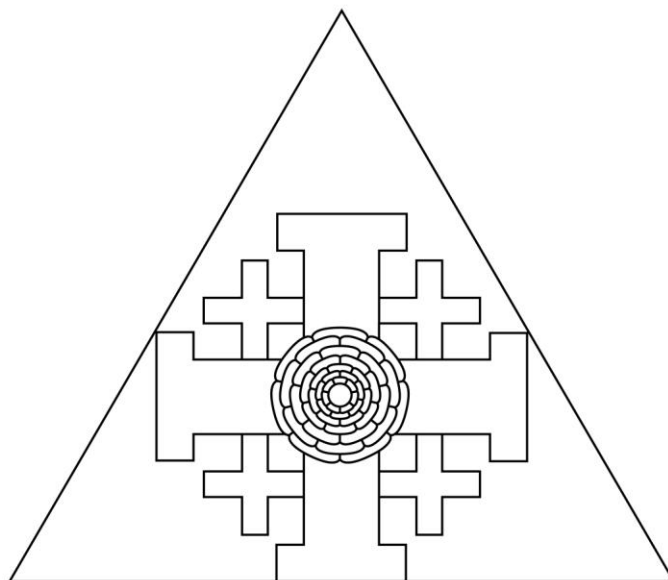
The next drawing represents the Trinity operating through the sephiroth and reflected downward in the four triangles of the elements. Here, you will notice that the element of Air is reflected downward from rtk to tr)pt to dwsy . Water is reflected from hnyb through dsx and back to dwh . Fire is reflected from hmkx through hrwbq to xcn . Earth is the receptacle of all three.



Knowledge Lecture Five then goes into detail of the zodiacal, Archangelic name, Angel, Decan, Angel ruling the Quinance, etc. These are not necessary to be memorized in this particular grade in the Hebraic form in that you have probably already memorized much of the information through the concise study of the grade material. However, so you have a quality Hebrew reference to these important Divine names, Archangels, angels, etc., we now give them to you in the Hebrew, and you can then use this as a reference guide for future ceremonial work and/or Telesmata work.

The Esoteric Order of the
Golden Dawn

**SCHEMHAMPORESCH
SEVENTY-TWO FOLD
NAME OF GOD**



PHILOSOPHUS 4=7

The expounded name of the Tetragrammaton, **hwhy**, is the Schemhamporesch, or the seventy-two fold name of God. We can see that the keys for the name **ynd**) and Tetragrammaton are the number four. If we bind these two names together, we come up with **yhnwdh**) **y**, thus, forming a name with eight letters. Eight times three, three being the number of the Supernal Triad, yields the twenty-four thrones of the Elders of the Apocalypse. These Elders wear upon their head a golden crown of three rays with each ray representing a name. Each name is an absolute idea and a ruling power of the great name **hwhy**, the Tetragrammaton. This should make the Philosophus aware that the Schemhamporesch is Microprosopic. The Tetragrammaton, **hwhy** is Microprosopic, and the name **hyh**) is Macroprosopic. Thus, if we take the number of the twenty-four thrones, and multiply them by the three rays on the crown that each Elder wears, according to the Apocalypse, we come up with the number seventy-two which is mystically shown in the name of **hwhy**. The Book of Revelations states, "When the Living Creatures hear the letters of the name, give glory to Him ... the four and twenty Elders fall down before him and cast their crowns before the throne."

These are also the seventy-two names of Jacob's Ladder by which the Angels of God descended and ascended. From a more traditional point of view, the seventy-two names of God are obtained through the 19th, 20th, and 21st verse of the 14th chapter of the Book of Exodus. Each verse consists of seventy-two letters.

The 19th verse of Exodus reads:

"And the Angel of the Elohim, that went before the camp of Israel, removed and went behind them; and the Pillar of Cloud removed from before them and stood behind them."

The 20th verse of Exodus reads:

"And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness (to the first), but it gave light by night (to these); and the one came not near onto the other all the night."

The 21st verse of Exodus reads:

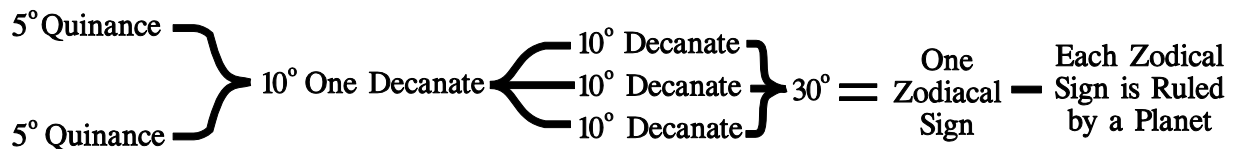
"And Moses stretched out his hand over the sea, and the Lord drove back the sea with a strong east wind all that night and made the sea dry land, and the waters divided."

Here is how to obtain the seventy-two names of God, the Schemhamporesch. Write these three verses down, one above the other, from right to left in Hebrew. As each verse contains seventy-two letters, there will also be seventy-two columns of three letters each. Each column will produce a word of three letters giving seventy-two names of three letters each, forming the Schemhamporesch, expounding the powers of the Tetragrammaton. From the seventy-two names of the Schemhamporesch are extracted various names of Angels. These Angels have a predisposition. When the letters **l**) (suffix) are added to the name, it signifies severity and judgment. When the suffix **hy** is added to the three letters of

the name, the Angel then becomes merciful. Each Angel has five letters which thus further identifies the Schemhamporesch with the Microcosm. For is written, "Thy name is in him."

These seventy-two Angels rule over the seventy-two quinancies, which is a set of 5 degrees of the zodiac as opposed to a decanate which is 10 degrees of the zodiac. Thus, there are two Angels that rule over any decanate. This fits with the Tarot as well of which we will study more in higher grades. Each of the thirty-six number cards relate to the zodiacal wheel of 360 degrees. Thus, each number card of the Tarot is ruled by two Angels. Again, in higher grades, we will reveal how the zodiacal sign, the Tarot card that relates to the decanate, and the two Schemhamporesch Angels can be used in combination for extremely powerful and well integrated practical workings of Hermetic Qabalah.

Breakdown Chart



In addition, the seventy-two Angels of the Schemhamporesch are broken down into four groups or divisions of eighteen Angels each. Each division falls under the presidency of one of the letters of the Tetragrammaton.

| | | | | |
|-----------|---|---|---|---|
| 18 Angels | Y | = | ♌ | Leo and the fiery signs of the zodiac. |
| 18 Angels | h | = | ♏ | Scorpio and the watery signs of the zodiac. |
| 18 Angels | W | = | ♐ | Aquarius and the airy signs of the zodiac. |
| 18 Angels | h | = | ♉ | Taurus and the earthy signs of the zodiac. |

Let us come back to the Book of the Apocalypse by St. John, or as commonly called, the Book of Revelation: "The Tree of Life which bears twelve manner of fruit and which yielded her fruit every month and whose leaves were for the healing of nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it." We see this exonerated and exemplified in the 3=8 altar diagram. Thus, to take away some of the symbolism and to make it understandable, the twelve manners of fruit yielded every month answered to the signs of the zodiac, and to the twelve tribes of the sons of Jacob. This can also be ascribed to the twelve apostles. The healing leaves that John speaks of in his vision are those of the Schemhamporesch, or the divided name of the Zaur Anpin, the

Microprosopus, or the Christ, the Lamb of Myhl). Zaur Anpin is the seventy-two leaves of the Tree.

There are more significant symbolisms that can be attuned through more indepth understanding of these three verses from Exodus. It is sufficient to say at this point that it is only when hwhy interposes between Israel and Egypt that these incidences occur in Exodus that show forth the Schemhamporesch. There are also several other ways of obtaining these names from these three verses, particularly by the process of Temurah. As a side note worthy of remembering, in the Schemhamporesch, all the letters of the Hebrew alphabet are used except the letter g . The letter g , having a numerical value of three, is the key to their instruction. Thus, they are grouped together in words of three letters each. In addition, if we take the 360 degrees of the zodiac, and divide them by five, it gives us 72 degrees, which are the intervals between the points of a regular pentagram inscribed within a circle. The number seventy-two equals six times twelve which equals seventy-two cubes, or the hexagram. Each hexagram will be represented by its angles, the six quinces of a sign. Thus, we place the sign in the center of it in any order that may be required in compliment with the practical work.

The meanings of these seventy-two names of God, the Schemhamporesch, are collected from various Psalms in which Tetragrammaton appears. Thus, we have the meaning ascribed to the name.

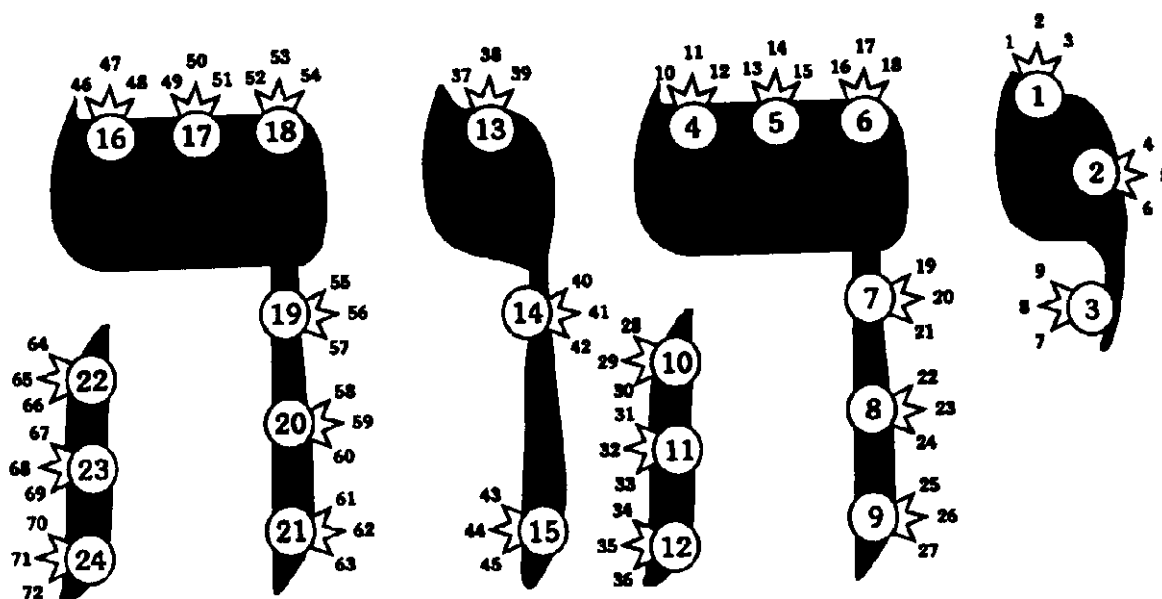
It is important that when pronouncing Schemhamporesch, we exclude the sound of "ham." The "ham" is never used in Jewish tradition. It is not necessary that the Philosophus memorize the seventy-two names. However, it is advisable that they are read, and the meanings have some essence within your being, for later, these names will be able to be invoked and used for specific magical operations.

Schemhamporesch #rpmh M#

| | DIVINE NAME | ANGELIC NAME | MEANING OF DIVINE NAME |
|-----|-------------|--------------|---|
| 1. | whw | Vahaviah | God the Exalter |
| 2. | yly | Yelayel | Strength |
| 3. | +ys | Saitel | Refuge, Fortress & Confidence |
| 4. | Ml (| Olmiah | Concealed, Strong |
| 5. | #hm | Mahashiah | Seeking Safety from Trouble |
| 6. | hll | Lelahel | Praiseworthy, Declaring His Works |
| 7. |) k) | Akaiah | Long Suffering |
| 8. | thk | Kehethel | Adorable |
| 9. | yzh | Hazayel | Merciful |
| 10. | dl) | Aldiah | Profitable |
| 11. | w) l | Laviah | To be Exalted |
| 12. | (hh | Hihaayah | Refuge |
| 13. | lzy | Yezalel | Rejoicing over all Things |
| 14. | hbm | Mebahel | Guardian, Preserver |
| 15. | yrh | Harayel | Aid |
| 16. | Mqh | Hoqmiah | Raise up, Praying Day and Night |
| 17. | w) l | Laviah | Wonderful |
| 18. | ylk | Kelial | Worthy to be Invoked |
| 19. | wwl | Livoyah | Hastening to Hear |
| 20. | lhp | Phehilyah | Redeemer, Liberator |
| 21. | Kln | Nelokhiel | Thou Alone |
| 22. | yyy | Yeyayel | Thy Right Hand |
| 23. | hlm | Melchel | Turning away Evil |
| 24. | whx | Chahaviah | Goodness in Himself |
| 25. | htn | Nithahiah | Wide in Extent, the Enlarger, Wonderful |
| 26. |)) h | Haayah | Heaven in Secret |
| 27. | try | Yirthiel | Deliverer |
| 28. | h) # | Sahiah | Taker away of Evils |
| 29. | yyr | Reyayel | Expectation |
| 30. | Mw) | Avamel | Patient |

| | | | |
|-----|-----|------------|---------------------------------------|
| 31. | bkl | Lekabel | Teacher, Instructor |
| 32. | r#w | Veshiriah | Upright |
| 33. | wxy | Yechavah | Knower of all Things |
| 34. | xhl | Lehachiah | Clement, Merciful |
| 35. | qwk | Keveqiah | To be Rejoiced in |
| 36. | dnm | Mendial | Honorable |
| 37. | yn) | Aniel | Lord of Virtues |
| 38. | M(x | Chaamiah | The Hope of all the Ends of the Earth |
| 39. | (hr | Rehaayel | Swift to Condone |
| 40. | zyy | Yeyeziel | Making Joyful |
| 41. | hhh | Hahihel | Triune |
| 42. | Kym | Michael | Who is like unto Him |
| 43. | lww | Vavaliah | King and Ruler |
| 44. | hly | Yelahiah | Abiding Forever |
| 45. | l)s | Saliah | Mover of all Things |
| 46. | yr(| Aariel | Revealer |
| 47. | l#(| Aasliah | Just Judge |
| 48. | hym | Mihal | Sending Forth as a Father |
| 49. | whw | Vehooel | Great and Lofty |
| 50. | ynd | Deneyal | Merciful Judge |
| 51. | #xh | Hechashiah | Secret and Impenetrable |
| 52. | Mm(| Aamamiah | Covered in Darkness |
| 53. |)nn | Nanael | Caster down of the Proud |
| 54. | tyn | Nithal | Celestial King |
| 55. | hbm | Mabahiah | Eternal |
| 56. | ywp | Pooyal | Supporting all Things |
| 57. | Mmn | Nemamiah | Lovable |
| 58. | lyy | Yeyelal | Hearer of Cries |
| 59. | xrh | Herochiel | Permeating all Things |
| 60. | rcm | Mitzrael | Raising up the Oppressed |
| 61. | bmw | Vemibael | The Name which is over all |
| 62. | hhy | Yehohel | The Supreme Ends, or Essence |
| 63. | wn(| Aaneval | Rejoicing |
| 64. | yxm | Mochayel | Vivifying |

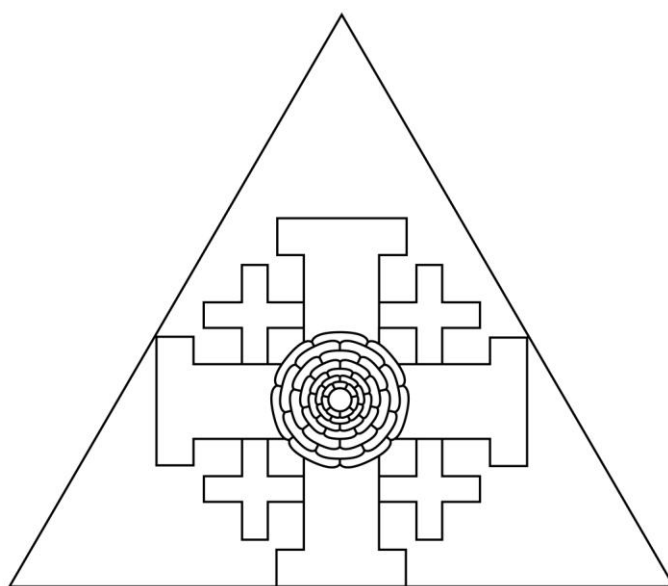
| | | | |
|-----|------|-----------|-----------------------------|
| 65. | bmd | Dambayah | Fountain of Wisdom |
| 66. | qnm | Menqal | Nourishing all |
| 67. | (y) | Ayoel | Delights of the Sons of Men |
| 68. | wbx | Chabooyah | Most Liberal Giver |
| 69. | h) r | Rahael | Beholding all |
| 70. | Mby | Yebomayah | Producing by His Word |
| 71. | yyh | Hayayel | Lord of the Universe |
| 72. | Mwm | Mevamayah | End of the Universe |



Because the Schemhamporesch is Microprosopic, the above diagram illustrates the location of the seventy-two Angels on the Tetragrammaton.

The Esoteric Order of the
Golden Dawn

THE CUBE OF SPACE



PHILOSOPHUS 4=7

It is in the Philosophus grade of the Esoteric Order of the Golden Dawn, 4=7, that another concept is identified that is classical Qabalah. It is called the Cube of Space. Essentially, the Cube of Space is a road map to the Universe. Ancient Qabalists used the Cube of Space as a glyph or diagram for understanding the nature of the Universe in depth. It also relates to the Neophyte and Zelator initiation where the Double Cubical Altar is utilized as one of the prime symbols of the Temple. We remember the axiom of the Emerald Tablet that states "As above, so below", or in other words, the Cube of Space is manifested on several levels, both Microcosmic and Macrocosmic.

The Cube of Space is referred to in depth in an ancient Qabalistic document called the *Sepher Yetzirah*. It is here that a direction is assigned to each letter of the mystical Hebrew alphabet. It is in studying the diagram included in this lesson on the Cube of Space and developing an understanding of it that this particular glyph or symbol can be used to demonstrate the extent of which the Qabalistic symbols are meant to help us direct and understand the internal learning process.

Please sit down now and try the following meditation. Close your eyes. Think of one thought. As you think of this one thought, ask yourself, "Where does this thought originate?" The thought that you should think about in this particular exercise is the word "I." As you think of the word "I," think in terms of where "I" originates, "What is 'I'?" "Who is 'I'?" "How does 'I' manifest?" Try this meditation before reading on, even if you spend only five minutes with it.

Now that you have focused on the internal point "I," you can begin to contemplate and digest your thoughts as to how "I" relates to the principles of the inner Universe. If you think about it long enough, I'm sure that you'll conclude that these principles are in fact the corners and directions of the Cube of Space. It is like imagining that our consciousness is enclosed or encapsulated inside a cube. This helps give our intelligence something more foundational, something more concrete, though artificial in nature, with which to begin inner self exploration and inner growth.

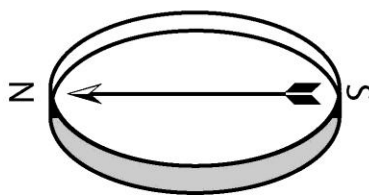
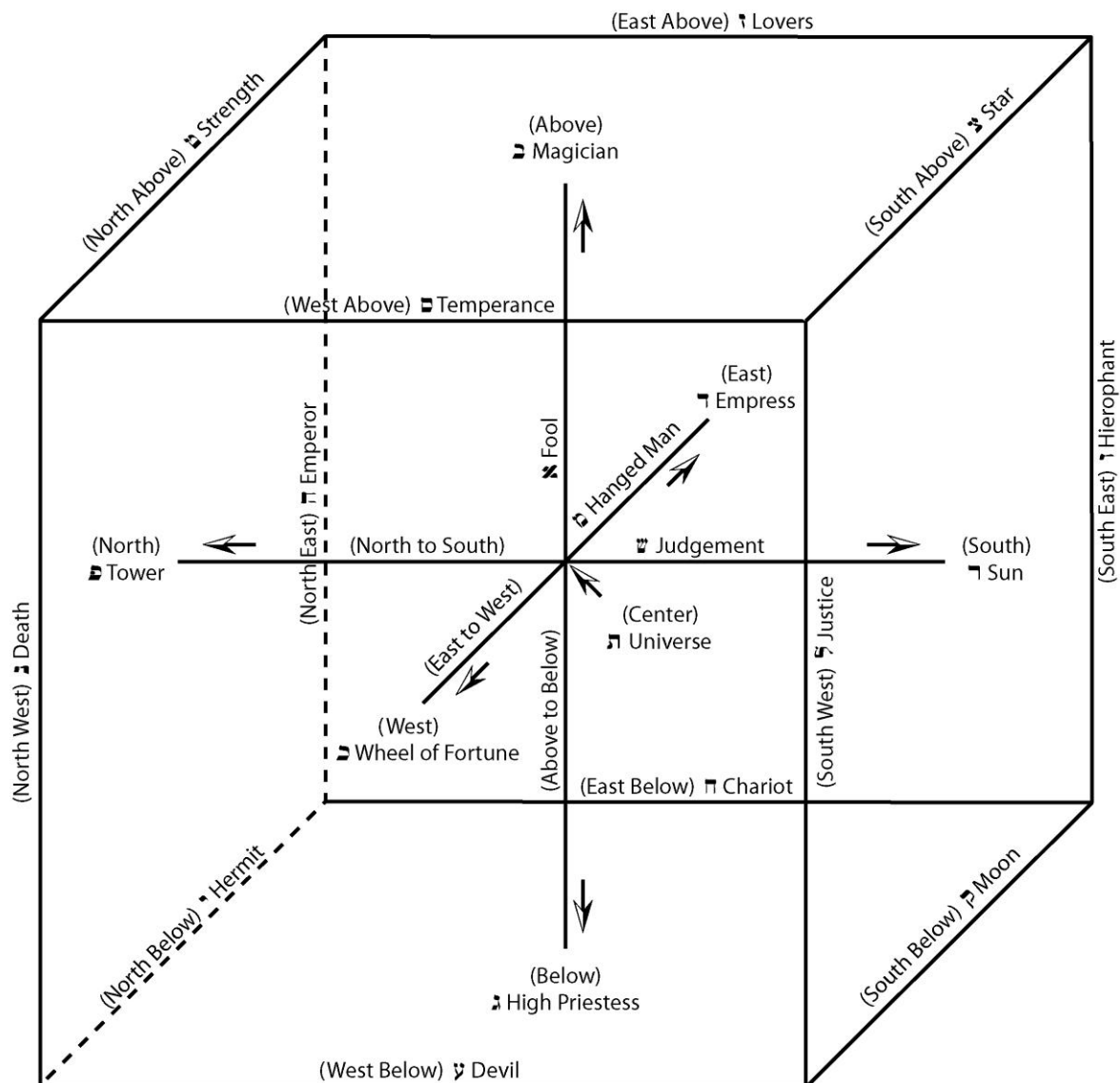
The Cube of Space is similar in some ways, although very different in many, to the symbolism that we have learned thus far in studying the Qabalistic Tree of Life. In some ways the *Sepher Yetzirah* describes and helps us understand the Cube of Space with great precision. In another sense though, it does not easily relate this Cube of Space to the Qabalistic Tree of Life. Perhaps one reason for this is that the document, the *Sepher Yetzirah*, does not specifically describe the paths between the sephiroth as they are understood by modern Hermetic Qabalists. Much of this work was done by S.L. MacGregor Mathers and the original Golden Dawn. This work continues on today in the Esoteric Order of the Golden Dawn, giving us a much more in depth understanding of the nature of the Universe. Much of this information will be shared with you as you approach the Veil of the Portal and enter into the Second Order. Many Qabalistic scholars look at the differences between the Qabalistic Tree of Life and the Cube of Space as expounded upon in the *Sepher Yetzirah*, and they see that what really happened here is an attempt to infuse two conceptually different methods or approaches to the inner planes, using a type of logic similar in some ways to Pythagoras. It is very difficult for some to make an accommodation of the symbolism of the Cube of Space into their modern symbolic structure, but I think that as you examine it more closely, you will find that it definitely has a place in the symbolic understanding of inner planes.

The Cube of Space allows us to look at the Universe from a different perspective than the more accepted Tree of Life. Here is an example of one of those symbolic exhortations: Notice on the diagram, of the last page that the Universe card, the letter τ , is crossing the three Mother letters at the point of the Universe. This is a very important piece of symbolism because it exemplifies the fact that through the Mother letters of γ , m and $\#$, we have final manifestation brought into relationship through the path of τ , which is also called the Universe card. In other ways, the Cube of Space is more consistent with some of the traditional concepts of ritual work, such as east, west, north, and south.

A significant amount of understanding and meditation should be applied to the Cube of Space. We are not requesting that you memorize where each Hebrew letter or each Tarot card appears on the Cube of Space, but only that you try to understand the nature of the Cube of Space. It can only be understood through innerplane work. It is really a symbol that is beyond physical description with the utilization of words. Until such time as you experience the energies directly and how they cross other energies in your personal working, the Cube of Space will be nothing more than a Qabalistic concept that seems vague at best. Let us remember that all of our symbols in some way or another are artificial, from the Tree of Life, to artificial devices such as gematria and temurah.

Suggested Literature

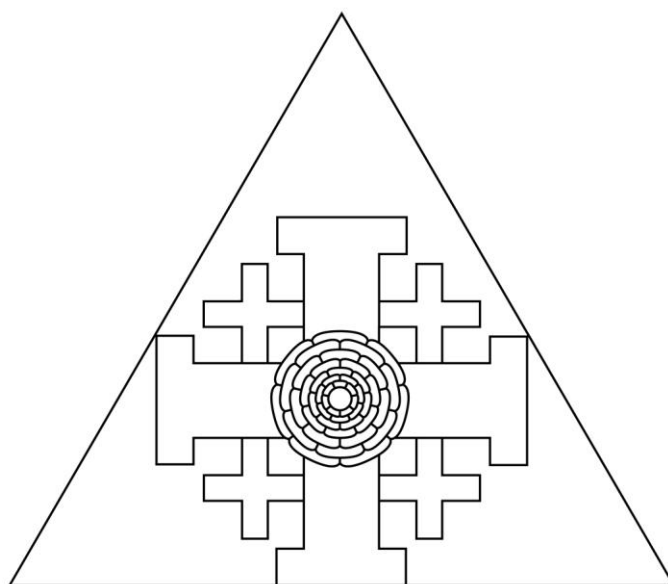
- *Sepher Yetzirah*
- *Book of Creation in Theory and Practice*, by Ayreh Kaplan, Weiser publications.
- *Cube of Space Container of Creation*, by Kevin Townley, Archive Press and Editions Le Chaos publications



The Cube of Space

The Esoteric Order of the
Golden Dawn

H O R U S G O D F O R M



P H I L O S O P H U S 4 = 7

The Horus god form is the god form that is used by the Hieres in the initiations in the Outer Order. He is called "Horus in the Abode of Blindness" or the "Avenging Horus."

He is a hawk-headed god with a strong masculine figure. His face is very strong, energetic, powerful, tawny and black with bright piercing eyes. His eyes could perhaps be piercing green, and his throat is white. He wears the double crown of the south and north, the red and white, over a nemyss which is scarlet banded with emerald green. These flashing colors are symbolical of the power and energy that he has. His body is much like that of Aroueris, colored entirely in a flaming scarlet. His armlets, anklets, and collar are all of a bright vivid emerald. From his waistcloth hangs a lion's tail. His waist cloth is emerald

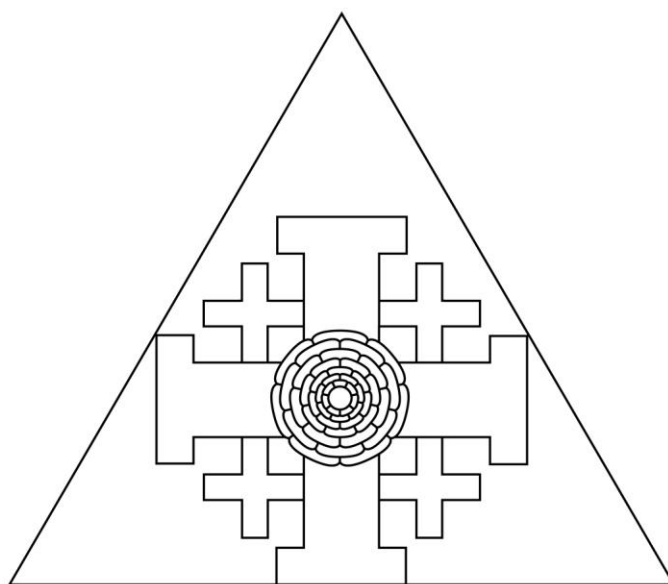


striped with red. He carries in his right hand an emerald Phoenix Wand and in his left hand a blue ankh. He stands on pavement of emerald and scarlet.

The Philosophus will note that Horus is very much like Aroueris, and in fact, they are aspects of the same god, for Aroueris is called Horus the Elder. Here, in this god form, we are talking about an avenging Horus or the "Avenger of the Gods." Egyptian mythology holds that it was Horus who avenged the death of his father Osiris, the redeemer against the evil called Set.

The Esoteric Order of the
Golden Dawn

**CONSTRUCTION AND
SYMBOLISM OF THE FIRE
WAND**



PHILOSOPHUS 4=7

Originally in the Golden Dawn, the Fire Wand, along with the other three elemental tools, were made by the Adeptus Minor. As a matter of fact, it was part of the requirements in the grade of Adeptus Minor. The Fire Wand is used in all magical workings where the nature of Fire is needed. It is under the presidency of γ in the Tetragrammaton. It is the wand of the Tarot.

If you look closely at the shape of the Fire Wand, you will notice that it has a very familiar shape, that of an erect phallus. The cone itself is mounted on a shaft. The wand should be about nine to fourteen inches, depending on the size of your altar, the size of your hands, etc.. Don't make it too big, but make it big enough that you feel the essence of power when you hold it.

Painted on the cone-shaped head of the wand are flaming elongated γ 's. This firmly points out and establishes the γ (Father) Fire nature and energy of the wand itself. The Hebrew letter γ also has a similar representation to that of sperm. Sperm is the masculine inseminating qualities of Fire. Traditionally in Eastern Tao philosophy, sperm, when it is in the testicles, is feminine or Yin energy. However, when the penis is aroused and becomes erect, the sperm heats up, and as it heats up it takes on Yang or masculine energy. So, the Fire Wand is definitely Yang masculine energy, the inseminating nature of Fire.

There have been various methods used for making the Fire Wand. Traditionally, there is a magnetized wire that runs through the entire length of the wand. This could be accomplished in a number of different ways. The Golden Dawn suggests the use of cane wood because of its natural hollowness, allowing the wire to be inserted into the center of the wand and protrude out to the acorn at the end. In some parts of the country or in various craft stores, this cane can be found, and if you can find it with its joints in the appropriate places, it can work very well. It is light, durable, and it is an appropriate wood for making the Fire Wand.

Another method is to take your dowl and to have somebody with a saw slice it up the middle, then, with a router or a file, file out enough area so that the magnetized wire can be inserted in the filed-out area. Using wood glue, adhere the two pieces back together with the magnetized wire in the center.

An alternative method is a bit unorthodox but seems to be very effective, and that is the use of a brass pipe. We know that brass is the metal of χcn , and χcn is the sephira of Fire in the elemental grades of our Order. Thus, a piece of brass can be purchased from a plumbing supply store, a craft shop or hardware store, and then the magnetized wire can be inserted inside. Brass does not conduct magnetic energy so the interference with the magnetic wire should be minimal. When you insert the magnetic wire in the wand shaft itself, the portion of the wire that is magnetized, or the portion that will pick up pins and small metal objects, is the end that should be placed at the acorn portion of the wand.

Now, a brief side note on the emphasis of mesmerism and magnetic energy as exemplified by Cornelius Agrippa. Much emphasis was placed on this magnetic wire; however, the emphasis has shifted over the last hundred years from the physical magnetic emphasis to the psychological emphasis. Therefore, some will point out, and probably with good cause, that the magnetic wire has very little effect on the magical outcome when utilizing the Fire Wand. However, there are purists that will disagree with this. In the Golden Dawn, most of the Adepti utilize the magnetic wire in the center of the Fire Wand, but it is not a requirement. Remember, the wand is an extension of your masculine Yang will; whether you be female or male, it makes no difference. It is a symbol of your

projective will, and that is far more important than the magnetized wire running up the center of the wand. So, if it is too much trouble to place the magnetized wire in the center of the wand, it can be eliminated, but every effort should be exhausted before giving up on placing the magnetized wire in the center of the Fire Wand.

One other method for placing the wire in the center of the shaft of the Fire Wand is to take the shaft and to cut it in half, not length wise this time, but in diameter. Then using a small, long drill bit, drill holes through the sections, run the wire through it and glue them back together.

There are a number of methods for getting this magnetized wire in the center of the Fire Wand, any one of which may work. If you have in the construction of your personal Fire Wand developed other methods or ideas, please be sure to share them with your proctor so that he or she may share them with other Order members, as we are always looking to improve our methods in the process of creating tools.

The next problem that you will develop in the construction of the Fire Wand will be finding an appropriate acorn that can act as the tip or head. These can be purchased in furniture stores generally. Look for a furniture store that has unfinished parts, and you should be able to purchase a pointed acorn for less than a couple of dollars. Another method is the use of oven-hardening clay. Here, the clay is made into a ball, pointed, and formed into the shape of an acorn. It is then attached to a wooden dowl, but not the wooden dowl that you are using for the Fire Wand, for you would not want to burn it. Use instead a wooden dowl of the same size. This acorn is then placed in the oven at approximately two hundred and fifty degrees until it is hardened, but please read the instructions. Remember, this oven-hardening clay actually hardens in the cooling process, not in the oven itself. Somehow the change of heat in the cooling process allows it to firm up, so be careful when removing it from the oven not to drop it, otherwise, you will have to start over. Another method that involves the oven hardening clay is to cook it a little bit longer at about twenty five degrees lower than what the instructions call for. In this case you would be using the actual dowl of the Fire Wand with the wire, and the wire would stick through the oven-hardening clay and protrude out the end of it. The first method allows you to do it if you are not going to use a wire; if you are going to use the wire, you will need to actually have the dowl that you are using for the shaft of the Fire Wand in the oven in order that the magnetic wire protrudes out the end of the dowl and into the oven-hardening clay.

The next step is to give your Fire Wand an undercoating of primer; white primer is the best. After you have applied the white primer, use several coats of bright red paint. Spray paint is effective, but some people prefer using Testor's model paint, and other people prefer a water-based paint and the use of varathane after they have completed the project. Whichever paint you prefer, make sure that it is bright and shiny.

The next is the construction of the bands that surround the Fire Wand itself. These can be created out of strips of leather. One can make four strips of leather using a straight edge and a craft knife. They should be about a quarter of an inch wide and placed in the appropriate places at the bottom of the wand, at the base of the acorn, and two other strips equally spaced in the center of the shaft. Please see the diagram for the exact placement.

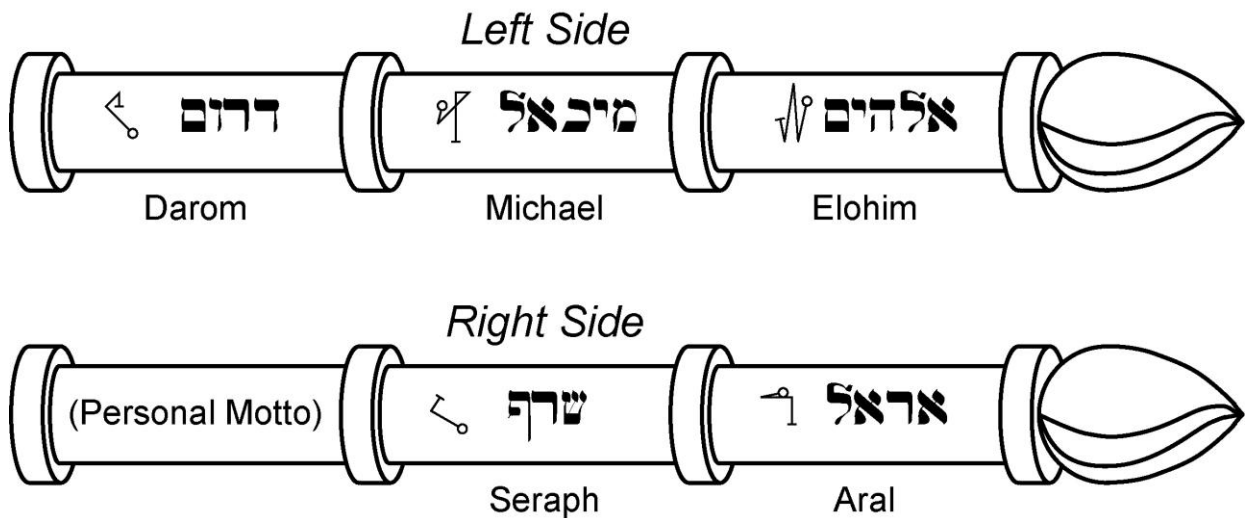
Another method is to use Sculpey clay, a name brand of hardening clay. Beautiful, strong, firm bands can be created out of the Sculpey clay.

Another method for creating the bands is the use of wood rings that can be purchased at a craft store. These rings can be painted and glued on the dowl. For

whatever method you utilize, they should be painted in a vivid, bright yellow. In addition to the bands being painted yellow, the acorn itself at the end of the wand should have three elongated y's painted in yellow.

The sigils on the Fire Wand should be painted in a bright, emerald green. Remember to leave space for your Adeptus Minor motto that will be going on the Fire Wand later. You will paint the sigils in Hebrew that are given to you in the diagrams in this lesson. This should give you the basic idea for the creation of your Fire Wand.

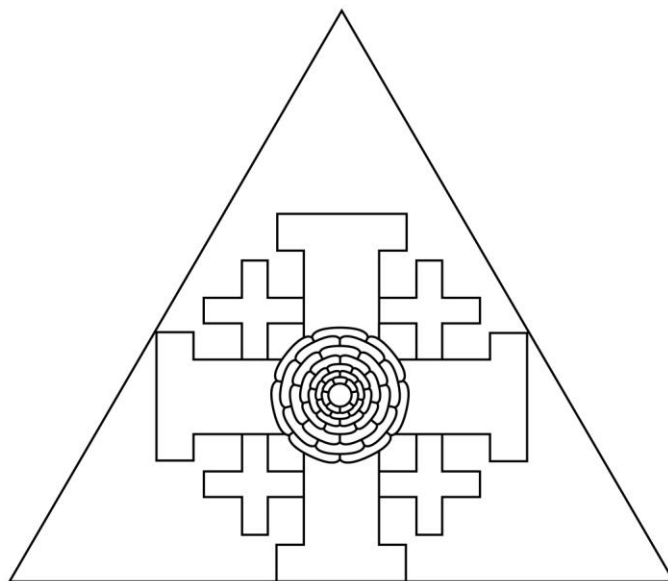
The Fire Wand is a requirement for this particular grade. You should have already created your other three elemental tools. This is your fourth and last one. In the Adeptus Minor grade, you will be consecrating these tools along with other tools as well. For additional information and ideas on the Fire Wand, consult your proctor.



The Esoteric Order of the
Golden Dawn

**LESSER INVOKING RITUAL
OF THE PENTAGRAM**

MEDITATION WITH 1) k y m

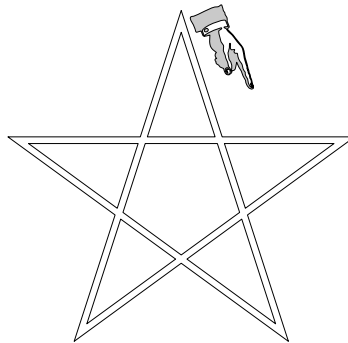


PHILOSOPHUS 4=7

In the grade of 4=7, Philosophus, the student centers his attention on the element of Fire. As we all know, Fire relates to our lower emotions. By using the L.I.R.P. and communing with the Archangel 1) kym, you may turn to him and ask his help to aid you in the strengthening of your will, and will power. While turning to him, ask 1) kym to help you persevere in the unity with your Higher Genius. Moreover, he is there to help you solve a problem that you may be having trouble with or having difficulty figuring out. 1) kym can send forth a simple solution through the rushing Fire, while at the same time, helping you to become more attuned to the element of Fire.

When performing the L.I.R.P., you are invoking as opposed to banishing as in the L.B.R.P. Therefore, the pentagram drawn will be the Invoking Fire Pentagram.

Another difference will be that the Archangels will be facing towards you instead of away from you.



Invoking Fire Pentagram

Step 1

Perform the Relaxation Ritual. A ritual cleansing bath is recommended, however, it is optional.

Step 2

Perform the L.B.R.P. (Optional)

Step 3

Perform the L.I.R.P. Follow the same steps as the L.B.R.P., except substitute the Invoking Fire Pentagram for the Banishing Earth Pentagram, and use the same Divine names. When invoking the Archangels, remember to visualize them facing you and feel their energies pouring intensely into you, filling every part of your body completely. Most importantly, remember to "Enflame thyself in prayer."

Meditation with 1) kym

Step 1

After you have performed the L.I.R.P., turn towards each direction, beginning in the west and bow to each of the Archangels, first to 1) yrbg, then 1) yrw), then 1) pr, and ending with 1) kym.

Step 2

Stand facing south with your eyes closed, and visualize a green triangle on a red background. Now, vibrate the Divine name tw)bc hwhy. No sooner will you say this, and the Great Archangel 1) kym will appear before you. As you see him approaching you, give him the Philosophus Grade Sign. He will respond by returning the 4=7 Sign to you.

Step 3

As you are seeing him with your astral vision, try to notice every little detail; his beautifully colored robes, tools that he may be carrying, and the background that he may be approaching from. See him with your mind's eye, but most importantly, know with all your heart that you are in his presence.

Step 4

When the visualization is as vivid as possible, let yourself go. Let go of your ego and your thoughts of whether or not you are doing it correctly; simply feel and open yourself up to him. While in this state, be aware of any thoughts or feelings that may come to you, and absorb any message that he may be communicating to you.

Step 5

Once you are ready to end the operation, be sure to thank 1) kym for answering your questions. Be sure to end the communion by giving him the Philosophus Grade Sign. He will respond accordingly.

Step 6

Finish the ritual with the Qabalistic Cross.

Step 7

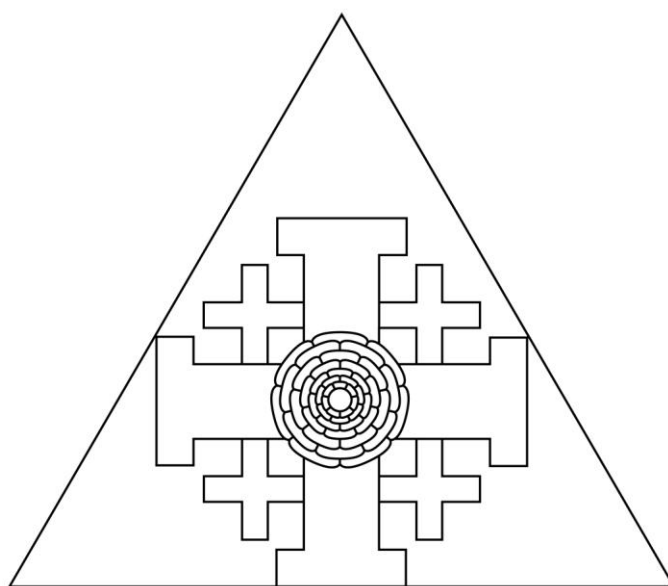
Be sure to perform the L.B.R.P.

The Esoteric Order of the
Golden Dawn

MAJOR ARCANA SERIES

MOON / PATH OF 9

**The Guide for Understanding
the Major Arcana**



PHILOSOPHUS 4=7

(The following description of the Moon is taken from the Philosophus initiation):

"The twenty-ninth path of the *Sepher Yetzirah* which answereth unto the letter \aleph is called the Corporeal Intelligence, and it is so called because it forms the very body which is so formed beneath the whole Order of the worlds and the increment of them. It is therefore the reflection of the watery sign of Pisces and the path connecting the material Universe as depicted in $\tau\omega\kappa\lambda\mu$ with the Pillar of Mercy and the side of $\delta\sigma\chi$, through the sephira $\chi\epsilon\eta$, and through it do the waters of $\delta\sigma\chi$ flow down."

"Before you upon the altar is the 18th Key of the Tarot which symbolically resumes these ideas. It represents the Moon with four Hebrew γ 's like drops of dew falling, two dogs, two towers, a winding path leading to the horizon, and in the fore-ground water with a crayfish crawling through it to the land.

The Moon is in its increase on the side of Mercy, Gedulah, and from it proceed sixteen principle and sixteen secondary rays, which make thirty-two, the number of the paths of Yetzirah. She is the Moon at the feet of the woman of Revelations, ruling equally over the cold and moist natures and the passive elements of Earth and Water. It is to be noted that the symbol of the sign is formed of two lunar crescents bound together. It thus shows the lunar nature of the sign. The dogs are the jackals of the Egyptian Anubis, guarding the Gates of the East and West, shown by the two towers between which lies the path of all the heavenly bodies ever rising in the east and setting in the west. The crayfish is the sign of Cancer and was anciently the Scarabeus or Khephera, the emblem of the Sun below the horizon as he ever is when the Moon is increasing above. Also, when the Sun is in the sign Pisces, the Moon will be well in her increase in Cancer as shown by the crayfish emblem."

Esoteric Information

The path of \aleph , the Moon card, is the 18th key of the Tarot. The color for the path is crimson, the sign is Pisces, mutable Water. The literal meaning for \aleph is ear or back of head. The esoteric title of the Moon card is "The Ruler of Flux and Reflux."

The path of \aleph connects $\tau\omega\kappa\lambda\mu$, the kingdom, with $\chi\epsilon\eta$, victory. This could also be referred to as the "Victory of the Material World." It also highlights the deceptive effect of a parent, emphasized as apparent power of material forces. The Moon card and the path of \aleph , in regards to incarnation, is the path where the soul is integrated and begins organizing that of the physical body which it will inhabit. The path of \aleph could be described as a form of sleep, preceding the waking consciousness or referred to as a sort of pre-consciousness. In terms of Order members of the Esoteric Order of the Golden Dawn who are working to become one with their Higher Genius, it is a conquering path of phantoms reflected from the material world. We call this in the system of the Golden Dawn, "The Child of the Sons of the Mighty", meaning the creations of the created. It is on the path of \aleph , the Moon card, that we find ourselves on probation. Here we must face our deepest fears and conquer the phantoms of the darkest recesses of our own mind as well as those of our race. The path

of \mathfrak{q} could be a terrible and frightening experience. It does involve real danger to the emotional stability of those who are not strong enough to handle and absorb this experience. These inner disturbances that may occur on the path of \mathfrak{q} may actually result in some kind of physical problem. Interesting enough, tradition states that one who successfully treads on this path and overcomes the phantoms of the recesses of his mind has the power of bewitchment and the casting of illusions. \mathfrak{q} may be related to a sleep consciousness or a dream state. It is only when we begin to slay the dragons and phantoms of the deepest recesses of our inner mind that we begin to understand how the dream mechanism of our mind works. It is when we gain a certain freedom and power to manipulate these qualities within ourselves as well as others.

\mathfrak{q} literally means back of head. It is the back of the head, whereas \mathfrak{x} , the Sun card, is the front or top of the head. Thus, \mathfrak{q} is symbolized by the Moon, whereas the bright awareness and intellect of daily consciousness may be symbolized by the Sun. We must keep in mind that in pathworking, as well as in the physical Universe, the Moon is only a reflection of the light of the Sun. All pathworking begins on the dark side of the Moon, where the Sun is not being reflected. It is there we face ourselves and our inner fears face to face, eyeball to eyeball. In overcoming them, we move down the path further and further to the light side of the Moon, that portion of the Moon that receives the light of the Sun. It is for this reason that the Golden Dawn holds that the Moon card is on the increase; it is increasing or waxing. Other metaphysicians of the past incorrectly say that it is waning. A little explanation is that the crayfish symbolized on the Order Moon card is a symbol of Cancer, meaning that when the Sun is in Pisces, the Moon will be increasing in the sign of Cancer. So the crayfish emerging from the water, (as depicted on the Order card), at one level, is intended to mean, "The Sun below the horizon as he ever is when the Moon is increasing above."

Another important concept with Order manuscripts is that the crayfish imagery developed from the scarab or the dung beetle. This refers to Kephera, father of the gods, the great god of creation and of resurrection. This dung beetle species will lay its egg in a ball of dung from which the egg eventually hatches. Since it is subjected to the warmth of the Sun, the dung ball was considered to be like the Sun itself by the ancient Egyptians. It was believed to contain all that was necessary for growth, life and birth.

In some aspects, the form emerging from the waters is both the highest and the lowest. It is the very originator of life as it is Kephera, the Egyptian god, who the Egyptians claim to have emerged as a beetle from the watery mass of Nu. It is the highest creative force, yet interesting enough it begins its material expression as the lowest organic form. The crayfish on the Tarot card of the Moon symbolizes the organic evolution of the human race. It also refers to the cellular development of the physical body from the inner roots of nature as well as an originator of form. Keep in mind that Pisces is ruled by the planet Jupiter which relates to the sephira of \mathfrak{dsx} . The very earliest Order papers, the ancient cipher manuscripts, say of Pisces that "By it the waters of \mathfrak{dsx} flow down," meaning that it is of primary formative consciousness at the lowest level of the Tree.

There is another Tarot reference to the Moon card which is important to consider, and that is the path of σ , the High Priestess. This leads directly from God the Father to God the Son. The High Priestess is the source of sparkling clear consciousness emerging directly from the Godhead. We could say that the same exact waters that are sparkling clear on the path of the High Priestess are also seen here on the Moon card and the path of Pisces. The difference is that here on the path of α , the waters are polluted. Not that this path is evil, but rather that it is the phantoms that relate and refer to the density of the physical body. Keep in mind that the lower we are located on the Tree, the closer we are to physical manifestation and its density. Earlier in the lesson, it was mentioned that the process of traveling the paths will have a direct affect on the personality and the physical body. This is one reason that pathworking is required for grade advancement in the Esoteric Order of the Golden Dawn. The physical vehicle is subtly modified as the Light begins to descend into it and as the personality becomes more increasingly aware of the presence and activity of its True and Divine Self.

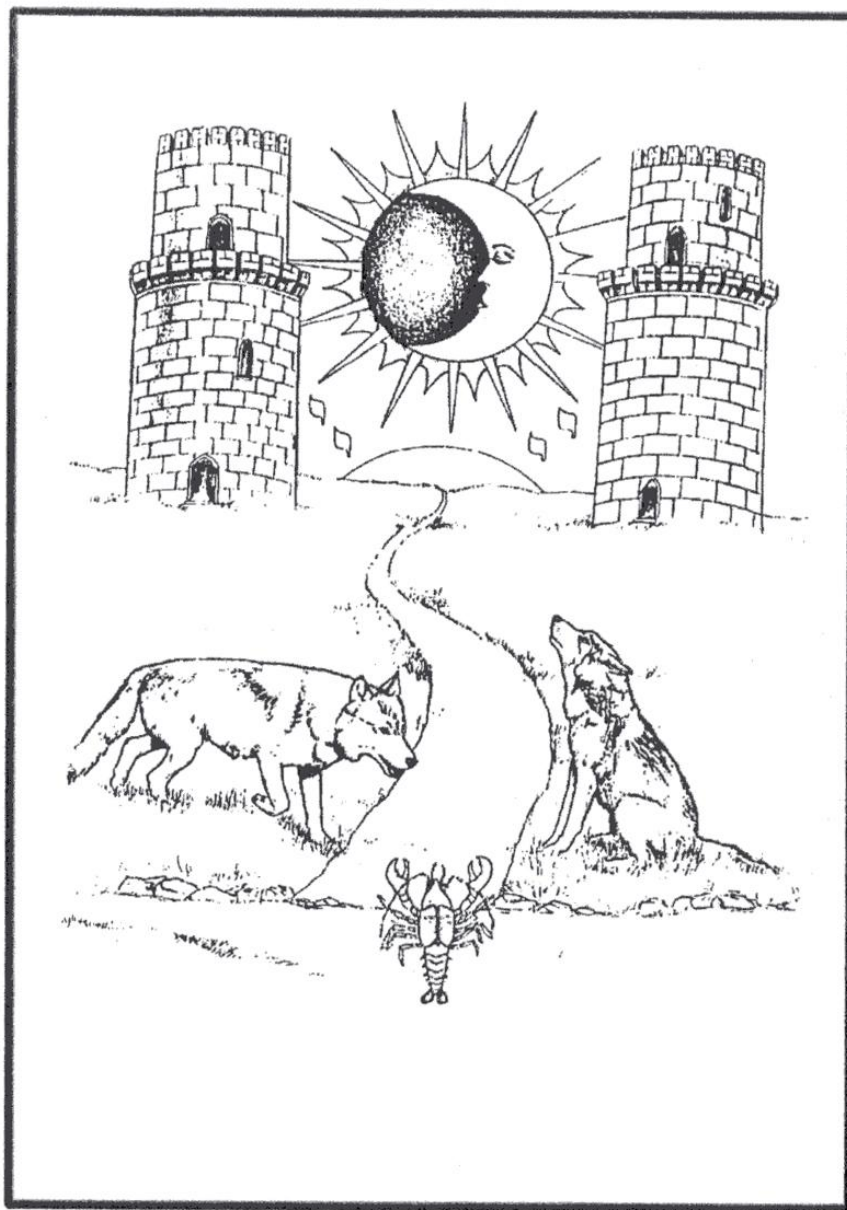
One important thing to consider is that almost all of the modern Tarot decks, including the Order version, display γ 's or some kind of rays descending from the Moon. This is indicative that most occultists believe that there is some kind of energy that can be derived from the Moon itself. In the Order deck, you will notice that there are four γ 's descending from the Moon, each one representing one of the four worlds.

The activity of menstruation and its dark polluted blood is intimately connected with the path of α and the Moon card. This is the path of childhood presided over by the Greek goddess Artemis. Artemis is represented by the Moon herself as well as the sister of Apollo, the Greek Sun god. Much like her Roman counterpart, Diana, Artemis was the goddess of "the hunt." She is the goddess of traveling through woods and mountainous areas. This is tough terrain and difficult to traverse. However, with her pack of hounds she is able to travel through it. We see the symbolism of the most savage aspect of nature, mainly childhood. We see Artemis traversing the rugged terrain, which is likened to the Moon card, with her pack of hounds. We see the dogs howling as depicted on the card as that associated to Artemis, not excluding the fact that this is considered a primitive path, one of raw animal nature. It is a path of animal instinct, "the law of the jungle," so to speak. It is a path of high passions and is very sexual and energizing, uncontrolled by the intellectual, moral or ethical considerations. There is no ego on the path of α to keep sexual desires and energies in balance.

Technically speaking, the dogs on the Moon card are not really dogs at all, although they may be represented as the hounds of Artemis. MacGregor Mathers felt that they should be considered the jackals of Anubis, the scavengers of the dead. Anubis is the jackal god, the great god of the underworld charged with both judgment and the embalming of the deceased. In the Tarot this means the natural deterioration of the physical body in death and the return of its energy into the unseen as well as the suggestion of correspondences with the path of β , the Judgment card. Anubis is the god of Light and of Darkness, of death and of resurrection; a very complicated deity. Describing the subtitles of the deity cult to the Romans, Plutarch wrote, "By Anubis they understand the horizontal circle which divides the part of the world which they call Nephthys, from the visible which

they give the name Isis." As this circle equally touches on the confines of both Light and Darkness, it may be looked on as a common to them both. From this circumstance arose the resemblance which they imagined between Anubis and the dog, it being observed of this animal that he is equally watchful in the day as in the night. The Egyptian Anubis seems to be of much the same power and nature as the Greek goddess Hecate, a deity both common to the celestial and infernal regions. One way or another, birth, life, death and resurrection are pivotal to the concept of the path of the Moon and the path of α . The formula of IAO,-- birth, death, and resurrection is the path of α .

To review the meaning of the path of α and the Moon card, let us always keep in mind that this is a murky path. This is a natural energy from which our physical bodies develop in the womb, for this is a watery path, much in the same way a child rests in the birth waters of the womb. It is a continual path that moves on in our lives as cells in our bodies are born again and old cells die. This is the path of the subconscious mind, the dream consciousness of phantoms, of dragons and of fear, the skeletons in the closets that go back to early childhood and even to those of past lives. To understand this path is to understand the makeup of our personality as well as the relationship to the consciousness of our physical vehicle built for each incarnation; a difficult undertaking for most people who perceive themselves as existing only through their bodies and not their spirits. Our dreams and subconscious mind that come to life as we sleep are filled with shades of matter which we consciously transcend, understand and make sense of. Only then can we conquer the path of the Moon.



Mystic Number

100

Hebrew Letter

ק

**Zodiacal
Influence**

♋

Entrance Badge

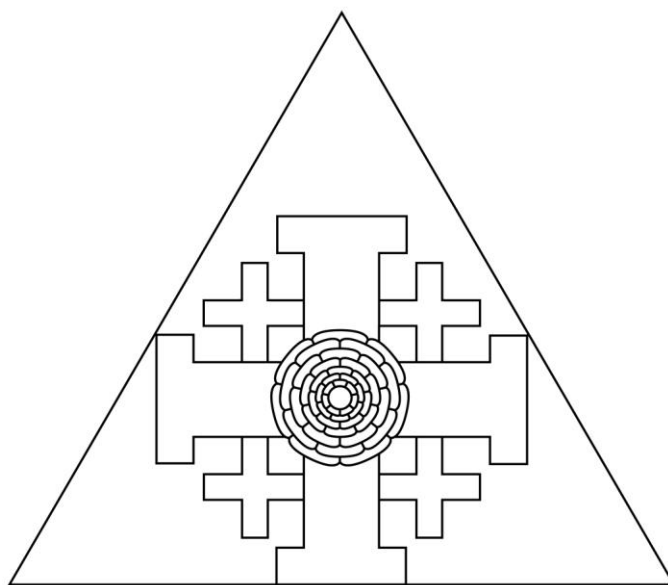


The Esoteric Order of the
Golden Dawn

MAJOR ARCANA SERIES

STAR / PATH OF c

**The Guide for Understanding
the Major Arcana**



PHILOSOPHUS 4=7

(The following description of the Star is taken from the Philosophus initiation):

"The twenty-eighth path of the *Sepher Yetzirah* which answereth unto the letter c is called the Natural Intelligence, and it is so called because through it is consummated and perfected the nature of every existing being under the orb of the Sun. It is therefore the reflection of the airy sign of Aquarius, the water bearer, unto which is attributed the countenance of man, the Adam who restored the world."

"Before you upon the altar is the 17th Key of the Tarot which symbolically resumes these ideas. The large star in the center of the heavens has seven principle and fourteen secondary rays and this represents the Heptad multiplied by the Triad. This yields twenty-one, the number of the Divine name hyh which as you already know, is attached to rtk . In the Egyptian sense, it is Sirius the Dog-Star, the star of Isis Sothis. Around it are the stars of the seven planets each with its seven-fold counterchanged operation. The nude female figure with the star of the heptagram on her brow is the synthesis of Isis, of Nephthys, and of Athor. She also represents the planet Venus through whose sphere the influence of dsx descends. She is Aima, hnyb , Tebunah, the Great Supernal Mother, Aima Elohim, pouring upon the Earth the Waters of Creation which unite and form a river at her feet, the river going forth from the Supernal Eden which floweth and faileth not.

Note well, that in this Key she is completely unveiled while in the 21st Key she is only partially so. The two urns contain the influences from hmkx and hnyb . On the right springs the Tree of Life, and on the left the Tree of Knowledge of Good and Evil whereon the bird of Hermes alights, and therefore does this Key represent the restored world, after the formless and the void and the darkness, the new Adam, the countenance of the man which falls in the sign Aquarius. And therefore doth the astronomical ripple of this sign represent, as it were, waves of water. The ripples of that river going forth out of Eden, but therefore also, is justly attributed to Air and not unto Water because it is the firmament dividing and containing the Water."

Esoteric Information

The Star card is the path of c . The path color is violet. The sign is Aquarius, meaning fixed Air. The literal Hebrew meaning of c is fish hook. The esoteric title is, "The Daughter of the Firmament." The path of c , the Star card, is a path of Natural Intelligence. It is the path that connects xcn , which is victory, to dwsy , which is foundation. This is a very powerful path and one that must be approached with the understanding of the Divine energy inherent in ourselves as individuals. It is through this path that we begin to approach that Divine energy. The letter c in Hebrew literally translates into fish hook, which implies meditation. We can link meditation with the use of imagination, such as in pathworking. Both meditation and imagination are important in the process of pathworking. Here we look at meditation as a process of merging two links of consciousness. The two connecting links of consciousness are connected with a greater consciousness. Let us see how the fish hook, c , can translate into or signify meditation. The Star, fishhook, is put into

the waters of Mem. Mem is associated with the Hanged Man, that catches the fish, in the Death card. Water again is a symbol of our awareness and our consciousness. It might be further understood that the fish we are trying to catch is in the Death card, the death of the ego. We will discuss that later as we explore the path of n and the Death card. As we begin using the concept of meditation and imagination with visualization through our pathworking, particularly on the path of the Star card, we begin to literally leave the shores of safety to the universal seas of consciousness. We then begin to understand or at least we seek to understand the very process of life and death.

Let us always remember that this is a path of Natural Intelligence, not learned or inherited. This points directly to the raw forces and the nature attributed to x_{cn} . The $Myhl$), as referring to the Choir of Angels of x_{cn} , become synonymous with nature itself. As we further examine Natural Intelligence, we find it is related to the energies symbolized in the Strength card as well. Next, if we take the Qabalistic number of the Star which is seventeen and reduce it to its prime number eight, we get the number of the Strength card. That card represents the conscious control of $Myhl$) x_{wr} , Kundalini or Pranic energy. This is described both as sexual and solar energy. Let us also keep in mind that Kundalini energy is said to be coiled in $dwsy$. This is the place of the Nephesh, the producer of life force, or at least the center of life force, that is found in the physical body in the region of the groin. It touches each and every path of the Tree, as does our sexual or life force energy touch each and every aspect of our physical body. If this portion of our body should stop, we would soon die. As we begin to encounter and face the $Myhl$) x_{wr} energy force, the sexual energies in our own lives relating to ourselves and the world around us, we approach then the Greater Mysteries of $tr)pt$, the solar Logos which is the central star of our existence.

This process of approaching the solar Logos and the central star of our existence in $tr)pt$ is a type of internal process, a pathworking and self yoga process. This is involving the integration of centers of energy. This energy is very important because it is what we use in our meditational process. It is both a means and a goal of self enlightenment. According to the text, it says of c that "Through it, it is consummated and perfected in nature of every existing thing beneath the Sun." In other words, c , or the Star, is a means of perfection, but not perfection itself. It is a method or a process, and that would signify further the literal term of c meaning fish hook or meditation. Meditation then becomes the process or the means.

Thus, meditation is not a destination. Oftentimes we think in terms of pathworking as a destination unto itself, or a destination from point A to point B. This must be eliminated from our thoughts, for as we understand, as we meditate we are enlightened in a sense that we commune with the Higher.

Thus, we can say that the fish hook, the Star card, c , is in part our own search of our personality consciousness for reality in the context of meditation. Also, it is the process of the Higher Self hooking the personality or the ego up from its depths of self entrapment and self enclosure.

We see the figure on this card as a very pure and wholesome manifestation of our Great Mother. It is our Great Mother at the level of our personality, which is prior to its enclosure in physical matter. For this reason, the figure is completely unveiled. We can say that this figure also is the same figure that we later find in the Empress card, robed and crowned. It is also the same figure found in the High Priestess and the Universe cards.

The Order traditionally displays the Star card as a woman pouring the contents of two urns. These urns represent the energies of hmkx and hnyb poured onto the Earth so that they unite and form a river at her feet. Thus, taking a closer look at the traditional Order card of the Star, it is a very complex and intricate. On this card, the seven primary rays of the Star and the fourteen secondary rays add up to the number twenty-one. If we take this number, using the process called gematria, it corresponds to the Divine name hyh). Remember, gematria is a process of assigning a particular value to each Hebrew letter. This tells us that the relationship of this path to the Godhead is far more direct than we would imagine on the surface, looking at it on the Tree of Life. Moreover, very important to understand is that some modern occultists have taken the twenty-eighth path and substituted the Emperor card in its place, which is incorrect. The Star card firmly belongs to the twenty-eighth path where both common sense and tradition has it placed. Also, depicted on the Star card on either side of the female figure are the Tree of Life on the right and the Tree of Knowledge of good and evil to the left. People who have read the Bible, in the Book of Genesis, will have heard of these trees. Adam and Eve, according to mythos, were forbidden the fruit of the Tree of Knowledge and not the Tree of Life.

The card also shows the bird of Hermes above the Tree of Knowledge. The bird of Hermes is the Ibis. This gives indirect reference to the card of the Magician, also referred to as Hermes, Thoth, and Odin. If we look at the name Kokab in Hebrew, it literally translates into the word star, but more specifically it translates into the word Mercury. Thus, we understand a great truth and a wonderful mystery that should be cherished. This refers to the concept that we must apply our own personal power of the Magician, not the ego, but our magical force, the same directing force found in meditation, that we are to learn as the lesson in the path of the Star card.

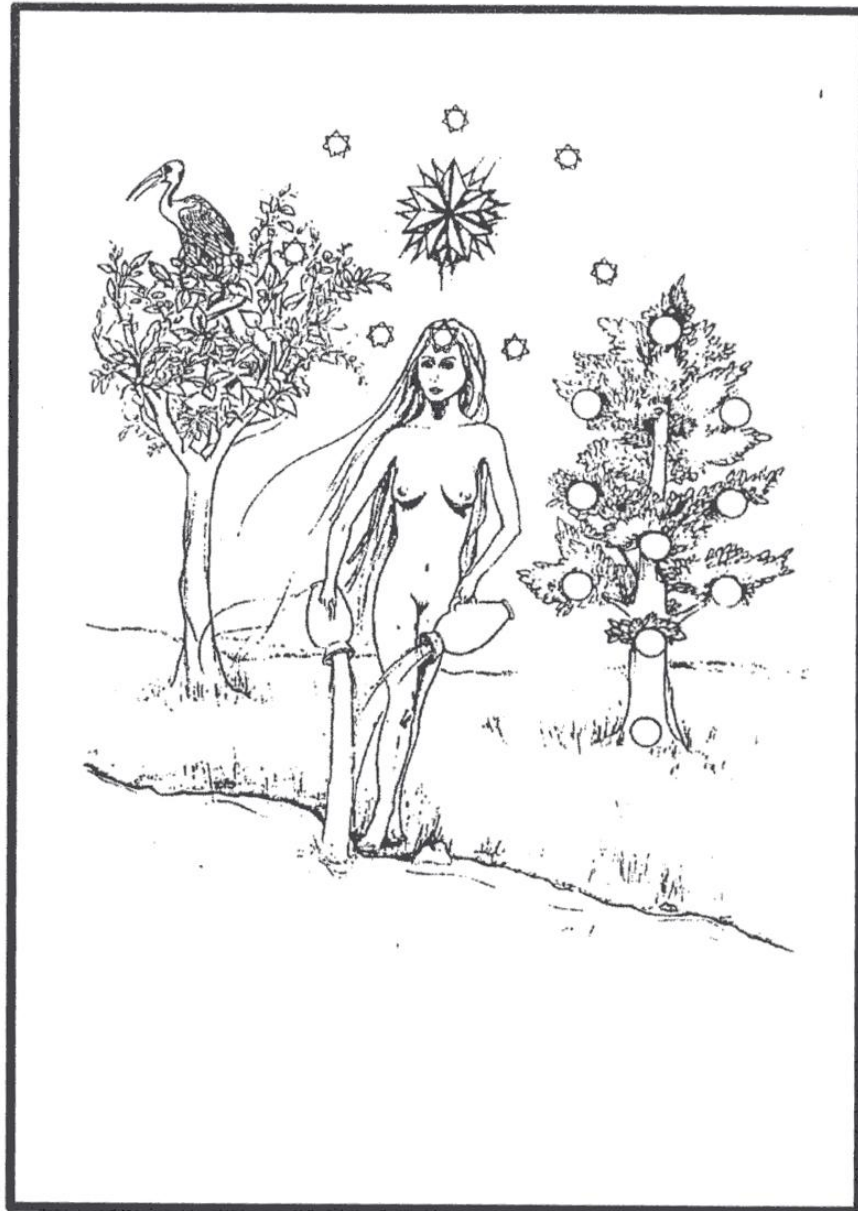
We see the process of meditation and the concept of the Magician coming together in the Star card. The Hermetic Mysteries serve in explaining all that is good or evil in our lives. Also, it's to help us transcend the limitations which are imposed by these qualities.

It will also be seen that the Tree of Knowledge is towards the side of severity, the feminine aspect. The Tree of Life lies on to the right side, the Pillar of Mercy, the masculine aspect. This could be considered a Divine gift, thus, balancing the severe polar lessons of the other tree, or in other words, one tree balancing the other. There is, again, another cherished and important point to remember, and that is we must continually refer and recall the lessons of our inner self and our inner travels in our inner worlds. These are the results of our inner meditation, being meditated to our daily lives. We must take the aspect of our daily lives and apply it to the process of meditation.

The correct Hebrew title attributed is Ha-kokabim, this means literally the "stars" rather than just the "star." While Aleister Crowley may have thought that c was not the Star, as translated from his "Book of the Law", he was incorrect, for it is not considered the Emperor either. It is not a single star, for it is plural and referring to the Stars.

The airy sign of Aquarius associated with peace, love, imagination and independence is given to this path. In the ancient times, it was Saturn that was considered to govern over Aquarius which refers us to hnyb , and in fact, to the Universe, for as you recall, it is the Universe card that is governed by Saturn. It should be made perfectly clear that the Star relates to a great many more paths than most other keys, and such are of importance.

This resolution is implicit in the very figure of the central star itself, which is the merging of many lights through the process of meditation. It is the shining forth from the central exalted point which has been related to Lucifer, the Light Bearer. The Angel in this particular case isn't referring to Satan, but rather as the "Bearer of Light," the "Evening Star," usually associated with the planet Venus as well as associated to the consciousness or the ego. It is through the process of light borne upon the Earth that man supposedly obtained consciousness. In the process of obtaining consciousness, he lost innocence.



Mystic Number

90

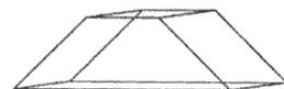
Hebrew Letter



Zodiacal
Influence



Entrance Badge

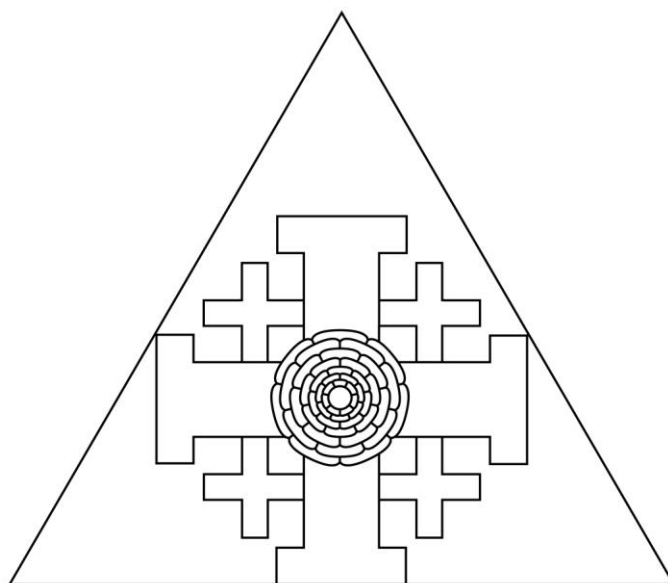


The Esoteric Order of the
Golden Dawn

MAJOR ARCANA SERIES

TOWER / PATH OF p

**The Guide for Understanding
the Major Arcana**



PHILOSOPHUS 4=7

(The following description of the Tower Card is taken from the Philosophus initiation):

"The twenty-seventh path of the *Sepher Yetzirah* which answereth unto p is called the Exciting Intelligence, and it is so called because by it is created the intellect of all created beings under the highest heaven, and the excitement or motion of them. It is therefore the reflection of the sphere of Mars, and the reciprocal path connecting xcn with dwh , victory with splendor. It is the lowermost of the three reciprocal paths."

"Before you upon the altar is the 16th Key of the Tarot which symbolically resumes these ideas. It represents a tower struck by a lightning flash proceeding from a rayed circle and terminating in a triangle. It is the Tower of Babel struck by the Fire from heaven. It is to be noted that the triangle at the end of the flash, issuing from the circle, forms exactly the astronomical symbol of Mars. It is the power of the Triad rushing down and destroying the columns of Darkness. Three holes are rent in the walls, symbolizing the establishment of the Triad therein and the crown at the summit of the tower is falling, as the crowns of the kings of Edom fell, who are also symbolized by the men falling headlong. On the right hand side of the tower is Light and the representation of the Tree of Life by ten circles thus disposed. On the left hand side is Darkness and eleven circles symbolizing the Qlipoth."

Esoteric Information

The path color is scarlet, the planet that influences this path is Mars, and the literal meaning of p is mouth. The esoteric title is, "Lord of the Host of the Mighty." The path of p and the Tower card is a very important path, and is in fact, an important card because it connects the reasoning process of dwh with the center of intuition and desire, which is xcn . This path is an equilibrating path of the personality and relates to Mars and the North quadrant. This traditionally in the original Golden Dawn system and the Esoteric Order of the Golden Dawn is known as the "Place of Greatest Darkness", as referred to in the Neophyte initiation when the Hierophant states, "Now take your position in the northern corner, the greatest symbol of Darkness." It is the place of greatest Darkness because it is said that the Sun has never been seen in that corner of Solomon's Temple. So, we use Solomon's Temple as a representation or archetype representing just that. Yet we are told by the Hierophant in the Neophyte initiation that "The Light cometh from the Darkness, yet the Darkness comprehendeth it not." In addition, enlightenment in fact has its beginnings in the hidden source of power which is terrifying to the minds of the ignorant. We see that p is a double letter, meaning that it is one of the gateways of the soul. It also means that it has two possible directions of passage. p literally means mouth, an orifice of the body that relates to taking nourishment into the system. Moreover, perhaps more importantly, it relates to speech and verbalization.

We see two functions taking place here, considering that p literally means mouth. In the first case we understand that it is a function of devastation, the teeth chewing up food, which is then provided for nourishment for the body and allows the body to function and inveterate the personality. The spiritual nourishment, as it is called, passes into the system

via the symbolic mouth. Speech or symbolic ideas pass out of the mouth which is very similar to a two-way highway. The importance of speech and sound cannot be over-emphasized, particularly coming from an esoteric standpoint. The vibration of the Divine names, for example, if uttered correctly, should be felt by the body and should have a direct effect on the physical body itself as well as the psyche of the individual.

Next, we move into what has been often termed "words of power" or "Divine names." It is properly vibrated with a martian force, meaning authority, strength and energy, which helps to bring about the destruction of our personal towers or false concepts and institutions which we believe to be reality. In other words, through the proper vibration with this martian force, we literally begin to destroy our towers or our ego. In the destruction of our ego, it is then that we open ourselves to the Divine. We must also remember that though *p*, called the Blasted Tower, means to tear something down, at the same time we tear that something down we make room for something new. When we think of Mars we think of the god of war and the god of destruction. We must also, at the same time, know that it rules over fertility, crops and regrowth. So, as the ancient pagans would burn down their fields at the end of the season and turn over the ground, this was the preparation for new growth that would take place in the spring. In addition, as we think in terms of speech, we must remember that in the Gospel of John it says, "In the beginning was the Word and the Word was God and the Word was with God." We see that "The Logos" is also called "The Word." As we examine the picture of the Tower card, we see in most depictions of this card a large phallic-looking tower in a desolate landscape, generally with figures falling from the top. The Tower may be apparently blasted from within or on fire, and in many figures it shows a crown being blasted off. To simplify this, basically what it is symbolizing is the destruction of our own perceptions or what we believe to be reality. The Tower is the concept of what most people call "I". In other words, the personality of our awareness is being shattered by an influx of force, revealing something of the nature of our True and Higher Self, the Divine Genius. The Tower can also symbolize all manmade institutions, whether it be churches, government, or anything that we place a perceived value on. We must not confuse the Tower with the striking down of evil or negative energy. In fact, the title of this card is often times referred to as "The House of God." We must learn as occultists that the building process of particular images and striking them down is a method used for forming stepping stones into the inner world. In other words, as the images and beliefs no longer become useful for our continual growth, they need to be torn down so that new and fresh images may be erected. It is on this path that we first encounter the Archangels in an anthropomorphic guise. This form standing from an outward point of view seems to be, to some, their reality, particularly if we don't believe that Archangels exist in the first place. What we are encountering and confronting are our pictures which have been established through centuries of meditative practices. These are useful creations of man rather than being the true pure consciousness of true Archangelic beings. To encounter the Archangels as formless, timeless, and without definition means to destroy another tower which we have created. Yet, nonetheless, we consider these towers necessary and often times sacred. They are like expressions of ourselves, our bodies, temples of the Holy Spirit. Appreciating how sacred these symbols can be, we learn to apply the underlying principle of each path without being tied down and gagged by their artificial outward manifestation. We know that in reality any path we follow, by definition, is

in fact artificial, whether it be Qabalah, Hinduism, Catholicism, Golden Dawn system, Western Esoteric system, Buddhism, or any path at all, and that each carefully laid brick of these structures will be ultimately destroyed.

The keys for better understanding the Tower card in its esoteric meaning is to look at the very isolation of this card. It will generally stand in a desolate mountainous or dark area. Most individuals in reality perceive themselves as some kind of distinct consciousness, a separate unit of consciousness. So, in reality, as the Tower is destroyed in each of us, we then are released to pursue our True Self, the Divine Genius. The lightening, thundering and sudden destruction of the Tower is a sudden realization or a flash of perception of our True and real Self. It is almost a glimpse of our Higher Genius, our real identity. That lightening oftentimes is depicted in a shape of a circle and spear of Mars to indicate Mars, which initiates the experience.

Order tradition shows the lightening striking the crown at the top of the Tower card, indicating an obvious reference to *rtk*. What is really more significant is that the lightening is not necessarily striking the crown of *rtk* or our True Self, as depicted in the Supernals in the Yechidah, but is actually striking the false crowns of our existence. These are considered the crowns of manmade values, governments, religions, doctrines and belief systems, which we believe to control us. One of the meanings of the crown is the will, the primal will of *rtk*, which in fact, is our true reality or the representation the Divine essence within us. As we consciously set out through the magical system of the Hermetic Order of the Golden Dawn, the Western Esoteric system to destroy ourselves, we then open ourselves to the destruction of belief systems. It is only then we are made available to our True Will and Higher Genius. We see that Mars, as mentioned earlier, on the twenty-seventh path, the path of the Tower and *p*, corresponds to the sephira of *hrwbg*, the fifth sephira. The activity of *hrwbg* is one of tearing away obsolete values. We must re-emphasize emphatically that the sephiroth are the centers of objective energies, whereas on the paths we find that they are subjective or are in subjective use of those energies. In varying degrees, all the energies of all the sephiroth are on all the paths. In the case of the Tower card, the path of *p*, we would say that *hrwbg* is the dominant energy. We must also keep in mind that *hrwbg* and *xcn*, Venus and Mars, are linked. Those gods involved with *hrwbg* and *xcn* are known as the "Gods of Armies."

Often times, and sadly so, people make a blunder in assuming that the process of spiritual development is a process of sweetness and light. This is a misconception and this misconception has been primarily fostered by Christianity. Let us remember when Jesus said, "Do not think that I have come to bring peace into the world, but I have come to bring a sword." The Tower card points out that inner growth must be at times painful and could almost be described as an overwhelming process. Nature is not always kind to us with its volcanoes, hurricanes and earthquakes.

The Tower card, the path of *p*, brings about sudden illumination or realization which is symbolized in the Golden Dawn card as a lightening flash.

Also, in the Order card, two figures are falling off the top of the Tower. MacGregor Mathers called these "The Kings of Edom." Reference to the Kings of Edom lead us to very subtle and sublime meanings of the Tower card and the path of p . The fall of the Kings of Edom refer to the conquest of the nation by the Jews. There is, however, a much deeper esoteric meaning to this fall or this sudden destruction as depicted in the Tower card, and symbolically refers to the Kings of Edom. On the other hand, the *Zohar* points out that in the creation of the Universe, there were at one time other Universes, other forms of existence, with which the Divine was displeased and which he then reduced to a state of chaos or a state of nothingness.

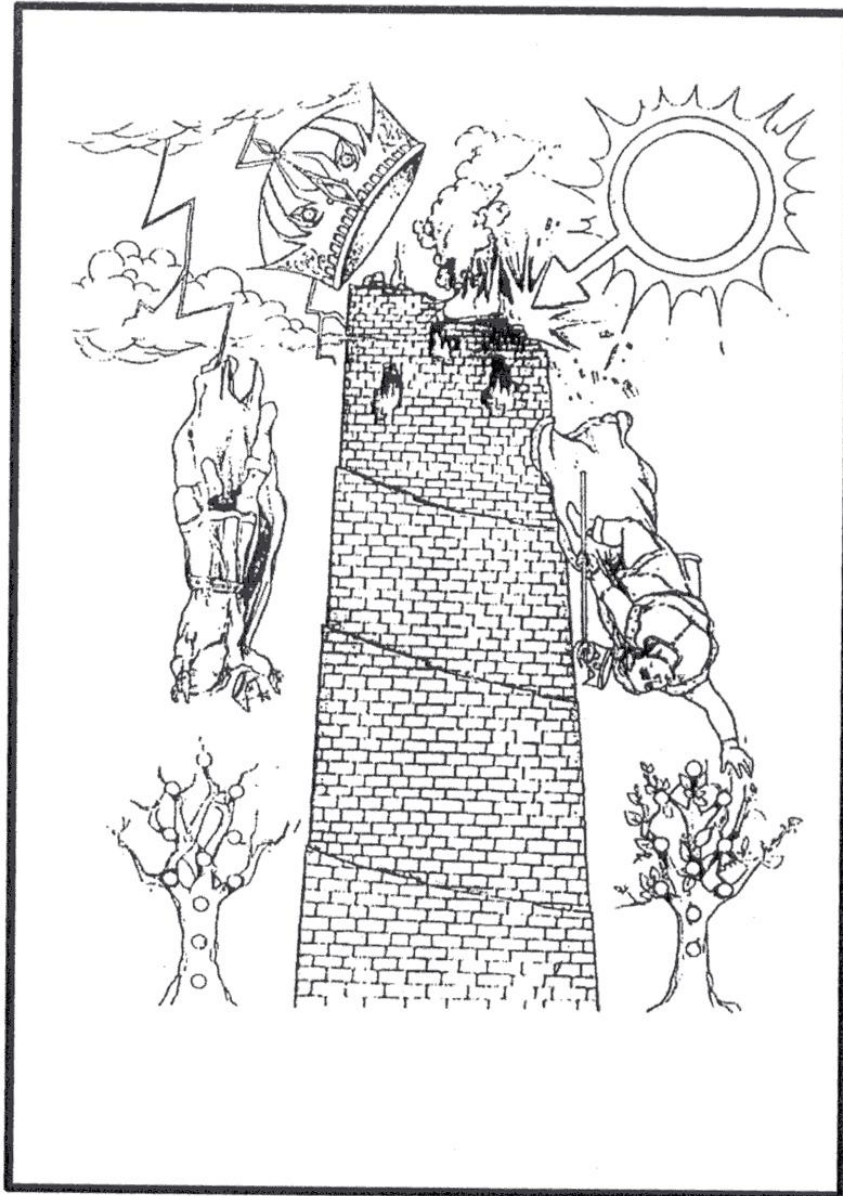
We can see other biblical implications depicted by the Tower card. It can and has been referred to as the "Tower of Babel," a parable wherein the relation of speech and the Tower is clearly shown. Remember that p refers literally to meaning mouth. Apparently, in this mythology, after the flood, the descendants were said to have settled in Babylon where they built a city of rock and brick. They also supposedly attempted to build a tower to God. They attempted to reach heaven, but apparently, according to the mythos, God seeing these men as course and vicious sought to punish them. So, with the destruction of the Tower of Babel by God, we see that the whole Earth, which at one point was under one language, all of a sudden, with the destruction, has various forms of language. In symbolic terms then the Tower of false notions results in confusion. In other words, as we build false perceptions in our life, we are literally building confusion. These false perceptions again deal with our own belief system as energized by the ego. Moreover, these are dealing with false societal perceptions such as governments, religion, etc..

In the majority of Tarot cards, we see that there are three windows in the Tower. These three windows symbolically refer to the Supernal Triangle, meaning in essence, that the activity of the Tower somehow involves the True or Cosmic Self. According to Robert Wang, what happens is that the path of the Tower may be considered the affirmation of primal will, that it alone is the true crown thus bringing into balance in the self the pure positive hmkx , and the pure negative hnyb , which stand at the top of each pillar in our internal individual Tree.

In the Order card, we see even more of a profound suggestion is made concerning these polarities. On the right hand we see the Tree of Life and on the left we see the Qliphothic tree. As the Tower is illuminated, hit by lightening and is struck down, the opposites of good and evil are suddenly viewed completely different and in a new light. With this, one knows and realizes that all that is in the Universe is part of the one God, the one Creator, the one Unknowable One. Again, as stated, every created thing contains the seed of the opposite as pointed out in the Neophyte initiation where we see the Hierophant pointing out to the aspirant that in all things there are two opposing forces, the seed of the opposite of all things.

We must consider from an alchemical viewpoint that the Tower itself is phallic. We must consider that p , meaning mouth, may be interpreted as the opening of the male reproductive organ, that from which y (life seed from Light) is issued forth. We may wish to consider that the Blasted Tower in reality is nothing more than a phallus, shooting forth as it

is exploding out the end, lightening of life-giving seed. Thus, we see that the Fire is both the destroyer and the renewer; as it destroys, it also renews. We have a force of transmutation of energy of one form to another. This is easily understood by throwing a piece of paper into a fire, soon, the paper will be gone but the energy is not, for it is merely transmuted.



Mystic Number

80

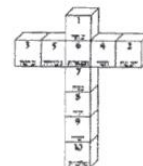
Hebrew Letter



Planetary
Influence

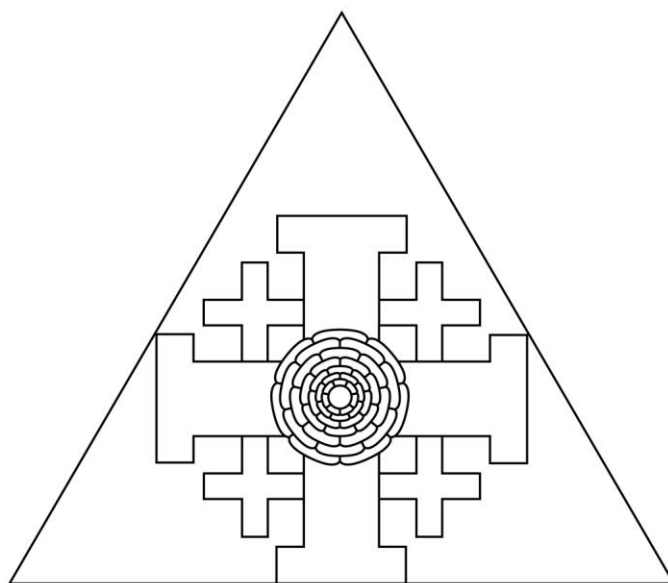


Entrance Badge



The Esoteric Order of the
Golden Dawn

**ESTABLISHING
A TEMPLE IN x c n**



PHILOSOPHUS 4=7

The literal meaning of x_{cn} is victory. It refers to love and desire, and it implies feelings and instinct. It also relates to the group mind, nature, sensitivity, and to the arts. The symbols or tools of the sephira of x_{cn} are the girdle, rose, and lamp. The planet is Venus, and its color in the Queen scale is green. It is Occult Intelligence.

By now, it becomes apparent to the Philosophus that each of the sephiroth on the Pillar of Mercy begin a sequence. That is why they are on the masculine pillar, because they are starting something. $hmkx$, for example, is the basic force toward manifestation in the Supernal triangle. dsx , known as Cohesive Intelligence, is the organizing or cohesive force, the first form as well as the first sephira on the Ethical Triangle. It is the first sephira to begin the creation and formulation of the human personality. x_{cn} is where the Astral Triangle begins. This in itself may answer many of the questions for the Philosophus. Often times, we become confused when we look at the nature of the sephiroth, and we wonder why x_{cn} , which is desire and feelings, belongs on the masculine pillar, whereas dwh , which is intellect, is found on the feminine pillar. Often times, it seems that it should be the opposite. But what we are talking about, in this case, is beginnings, and it is through the masculine side of the Tree that beginnings take place in each of the triangles, the Ethical Triangle and the Astral Triangle. x_{cn} is a form of the lower y energy of the Tetragrammaton, just as $hmkx$ is a form of y energy. The element of x_{cn} is Fire. We think of the personality as being composed of four elements, and each one of these elements is represented by one of the lower sephiroth on the Qabalistic Tree of Life. That's why it is absolutely critical for the new initiate in the Neophyte grade to begin his process in assimilating these elements through the grade process, Zelator being the Earth grade, Theoricus being the Air grade, etc. And so the initiate, in a sense, is assimilating the positive aspects of these elements into his personality, but at the same time, he is learning through the trial by Fire the process of overcoming the negative aspects of each element.

The Esoteric Order of the Golden Dawn, in the tradition of the original Golden Dawn system, attempts to introduce its Order members to the various elements through the use of Tattwa exercises. This can be considered a controlled daydream or pathworking experience that is intended to bring the student into contact with the subtle elemental realms. These elemental realms are underlined in all things and are hidden behind the material sphere of sensation. Originally, this method was considered preparatory to more advanced techniques of skrying with the Tarot. The Order uses it in conjunction with working with the Tarot. Later on, the aspirant will begin the more advanced technique that is dangerous indeed, and that is working with the Enochian tablets of the Enochian system. It is up to the Philosophus to work with the Tattwas, to understand their elemental nature and to learn to separate illusion, or Maya, from reality. Remember that the astral plane serves not only to illuminate us, but also to deceive us, therefore, all things must be tested sufficiently in order that one may find rewarding and growing experiences from working in the astral.

It becomes very difficult to consider x_{cn} without looking at dwh because it is a balance of opposites. Just as x_{cn} could be said to represent love, desire, instinct, and emotions, dwh represents intellect. So, the two represent the balancing force. Feelings, emotions, and desire running rampant and unchecked by reason can become very dangerous, just as being locked in the intellectual and locking away and denying feelings can also be very destructive to the personality. It is only through the proper balancing of

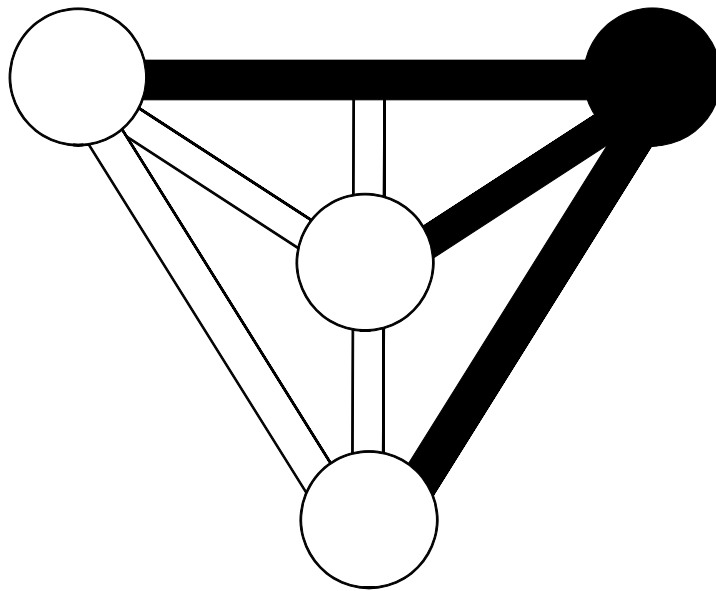
reason and feelings that one is really able to rise on the Middle Pillar of consciousness; the Christ center of tr)pt.

Often times when we think of the sephira of xcn, in addition to desire, passion, and love, we think of the soul of mankind or the "group mind." So the spark of our individual minds are really part of that group consciousness or group mind from which it evolves. It is in this light that it becomes self comprehending. As it becomes more self comprehending, we are also able to comprehend the whole. Examples of this are some of the qualities and attributes that come out of xcn consciousness: painting, poetry, arts, music, romance, decorating, creative baking, and very important occult studies. As we open ourselves up to these qualities and begin to express them and allow them to come forth within our lives, it not only illuminates our own minds, but it illuminates us to the group mind, or to the great unconscious mind that we have originated from and that we are all a part of. Every artist, no matter what his field may be, whether he be a writer, sculptor, philosopher or anything else, uses xcn energy. It should always be tempered by the discipline of dwh. It is through this balancing process that one is able to prepare oneself for the illumination of tr)pt. Thus, xcn equals feelings, instinct, and group mind, whereas dwh equals intellect and beginnings of the individual mind.

In lieu of what we have been talking about, it is obvious that xcn is also attributed to the forces of Nnature. The Angels of xcn are the beautiful Myhl). They are also called "gods." In essence, the Myhl) are the gods of the lower sequences of the Tetragrammaton. xcn is also the sphere of Venus and Aphrodite, the goddesses of love. As we call xcn victory, it should be understood that victory is achieved through unconditional love. Many times what we call love, particularly as it relates to the gods and to religious systems, is often misunderstood and taken out of context. This misunderstanding has to do with the very nature of the deities themselves. This is why it is extremely important that we spend an ample amount of time studying the nature of these archetypes, for the gods, or these archetypes as they are called, are the creations of the created. The gods are the emanations of the group mind of races. They are the emanations of hyh), the one and Eternal God. So, if we look at the symbol of Venus, we realize that it is the only symbol that touches all of the sephiroth on the Tree of Life, from twklm all the way up to rtk. All of the gods, no matter where they fit on the Tree of Life, from whichever pantheon, have some relationship to xcn, because xcn is the emanation of these gods which originate from the group mind. These are what Jung would call Archetypal images. The lesson that we learn from these Divine images or gods is that we are the gods, that they are emanations from the group mind, and that they are the Archetypal images. One of S.L. MacGregor Mathers' favorite sayings was, "There is no part of me that is not of the gods." We are the "above" and the "below" of the Emerald Tablet, we are the all, and we are the one, we are all that is, though we may draw our strength and our life from the Divine manifest which is naught. This indicates and highlights an important reason why Golden Dawn members must continually show good behavior to each other and to all mankind. This is because the love of one's fellow man, the love of God, and the love of any sexual relationship assist us all in the Great Work, the Great Work of uniting with the Divine, the returning to the principle state from which we evolved; the oneness.

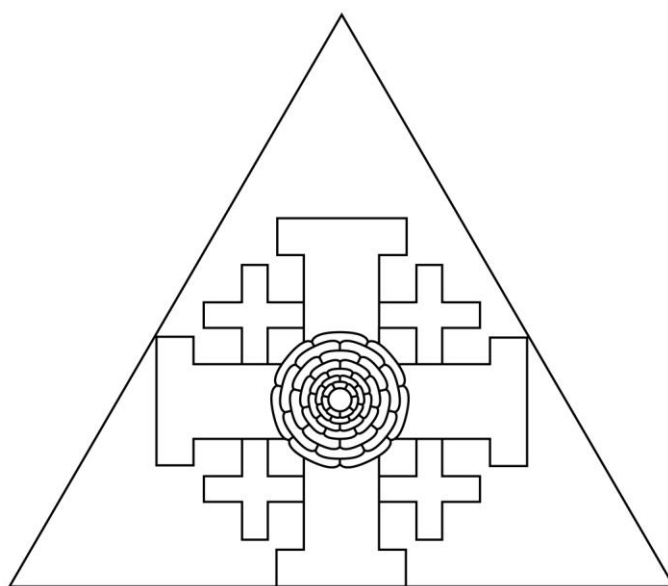
The Archangel of xcn is l) yn) h and the Divine name is tw) bx hwhy , the God of Hosts and of Armies. The key symbols as stated earlier are the rose, girdle, and lamp. The rose is the most perfect of flowers as well as the attribute of Venus, the planet which is also attributed to xcn and associated with love. The girdle is a traditional Venus attribute and one of the reasons for this is that we must learn the secret of the knot in the girdle of Venus or Aphrodite. Another symbol is the lamp, the bearer of Fire relating to xcn , hrwbq , and the powerful warring forces of Mars. At the level of xcn however, it burns as the light of the temple of the Lower Self and of desire. The primary element is Fire.

The Philosophus should, before leaving this grade, attempt establish a temple in xcn . One must truly quell one's mind to a bare minimum in order to enter that sephira. The Divine name, Archangelic name, and the Choir of Angels would be necessary to enter that sephira. It is important that after working dwh or xcn that we balance ourselves by the use of the Middle Pillar Ritual, or at least the B.R.H. We do not want to leave ourselves in that area for too long, either in the intellect of dwh or in the desires of xcn . It would be a good idea for the Philosophus, before leaving the grade, to attempt to enter xcn and to plunge his or herself in the energies of that particular sephira to see how eminent and powerful the energies of this sephira are and how infinitely powerful these desires are within one's own body as well as within one's own mind. After learning how powerful they are, attempt to control and focus them. This will lead to more magical power as well as self mastery.



The Esoteric Order of the
Golden Dawn

THE CHALDEAN ORACLES



PHILOSOPHUS 4=7

The Chaldean Oracles of Julianus

Monad Dyad Triad

Where the Paternal Monad is.
The Monad is enlarged, which generates Two.
For the Dyad sits by him,
and glitters with Intellectual Sections.
And to Govern all things,
and to Order all things not Ordered,
For in the whole world shineth the Triad,
over which the Monad Rules.
This Order is the beginning of all Section.
For the Mind of the Father said,
that all things be cut into three.
Whose Will assented, and all things were divided.
For the Mind of the Aeternal Father said into three,
Governing all things by Mind.
And there appeared in it (the Triad) Virtue and
Wisdom and multiscient verity.
This way floweth the shape of the Triad,
being prae existent.
Not the first (Essence) but where they are measured.
For thou must conceive that
all things serve these three Principles.
The first course is Sacred, but in the middle.
Another the third, aerial;
which cherished the Earth in Fire
And Fountain of Fountains, and of all Fountains.
The Matrix containing all things.
Thence abundantly springs forth
the Generation of multivarious Matter.
Thence extracted a prester the flower of glowing Fire,
Flashing into the Cavities of the World:
for all things from thence
Begin to extend downwards their admirable Beams.

Father Mind

The Father hath snatched away himself;
neither hath he shut up his own fire in
his Intellectual Power.

[all things have issued from that one fire.]

For the Father perfected all things,

and delivered them over to the second Mind,
 Which the whole Race of Men call the first
 Light begotten of the Father; for he alone
 Having crop'd the Flower of the Mind
 from the Father's vigor.
 For the Paternal self-begotten Mind
 understanding [his] Work,
 Sowed in all the fiery bond of Love,
 That all things might continue loving for ever.
 Neither those things which are intellectually context in
 the light of the Father in all things.
 That being the Elements of the World
 they might persist in Love.
 For it is the Bound of the paternal Depth,
 and the Fountain of the Intellectuals.
 Neither went he forth, but abode in the paternal Depth,
 And in the Adytum according to
 Divinely nourished Silence.
 For the Fire once above, shutteth not his Power
 Into Matter by Actions, but by the Mind.
 For the paternal Mind hath sowed
 symbols thro' the World,
 Which understandeth Intelligibles,
 and beautifieth ineffables.
 Wholly Division and Indivisible.
 By Mind he contains the Intelligibles,
 but introduceth Sense into the Worlds.
 By Mind he contains the Intelligibles,
 but introduceth Soul into the Worlds.

Mind Intelligibles Intellectuals

And of the one Mind, the intelligible (Mind).
 For the Mind is not without the intelligible;
 it exists not without it.
 These are Intellectuals, and intelligibles,
 which being understood, understand.
 For the intelligible is the Ailment of the Intelligent.
 Learn the Intelligible, since it exists beyond the Mind.
 And of the Mind which moves the Empyrean Heaven.
 For the Framer of the fiery World
 is the Mind of the Mind.
 You who know certainly
 the supermundane paternal Depth.
 The intelligible is predominant over all section.

There is something Intelligible, which it behooves thee
 to understand with the flower of the Mind.
 For if thou enclinest thy Mind,
 thou shalt understand this also;
 Yet understanding something [of it]
 thou shalt not understand this wholly;
 for it is a Power Of Circumlucid strength,
 glittering with Intellectual sections (Rays).
 But it behooves not to consider this intelligible
 With Vehemence of Intellection,
 But with the ample flame of the ample Mind,
 Which measureth all things,
 Except this Intelligible:
 but it behooves to understand this.
 For if thou enclinest thy Mind,
 thou shalt understand this also,
 Not fixedly, but having a
 pure turning Eye [Thou must]
 Extend the empty mind of thy soul
 towards the Intelligible,
 That thou mayest learn the Intelligible,
 for it exists beyond the Mind.
 But every mind understands this God;
 for the Mind is not Without the Intelligible,
 neither is the Intelligible without the Mind.
 To the Intellectual Presters of the Intellectual fire,
 all things by yielding are subservient
 to the persuasive Counsel of the Father.
 And to understand, and always
 to remain in a restless Whirling.
 But insinuating into worlds the
 Venerable Name in a sleepless Whirling.
 Fountains and Principles; to turn,
 and always to remain in a restless Whirling.
 By reason of the terrible menace of the Father.
 Under two Minds the Life generating
 Fountain Souls is contained;
 And the Maker, who self operating framed the World.
 Who sprang first out of the Mind.
 Cloathing Fire with Fire, binding them together,
 To mingle the Fountaneous Craters,
 preserves the flower of his own fire.
 He glittereth with Intellectual sections,
 and filled all things with Love.
 Like Swarms they are carried, being broken,
 About the Bodies of the World.

That things unfashioned may be fashioned.
What the Mind speaks, it speaks by understanding.
Power is with them, Mind is from Her.

Iynges Ideas Principles

These being many ascend into the lucid Worlds.
Springing into them, and in which there are three Tops.
Beneath them lies the chief of Immaterials.
Principles which have understood
the intelligible Works of the Father.
Disclosed them in sensible Works as in Bodies;
Being (as it were) the Ferry-man
betwixt the Father and Matter.
And producing manifest Images of unmanifest things.
And inscribing unmanifest things
in the manifest frame of the World.
The Mind of the Father made a jarring Noise,
understanding by vigorous Counsel,
Ominiform Ideas; and flying out of one Fountain
They sprang forth; for, from the Father
was the Counsel and End,
By which they are connected to the Father,
by alternate Life from several Vehicles.
But they were divided, being by Intellectual Fire
Distributed into other Intellectuals:
for the King did set before the multiform World
an Intellectual incorruptible Pattern;
this Print through the World he promoting,
of whose form according to which the World appeared
beautified with all kind of Ideas,
of which there is one fountain,
Out of which came rushing forth others undistributed,
being broken about the Bodies of the World,
which through the vast Recesses,
Like Swarms, are carried round' about every way.
Intellectual Notions from the paternal Fountain
cropping the flower of Fire.
In the point of sleepless time, of this Primigenious Idea.
The first self-budding fountain of the Father budded.
Intelligent Iynges do (themselves) also
understand from the Father:
By unspeakable Counsels,
being moved so as to understand.

Hecate, Synoches, Teletarchs.

For out of him spring all Implacable Thunders,
and the Prester-receiving cavities of the
Entirely-lucid strength of Father-begotten Hecate
And he who begirds (viz) the flower of Fire,
and the strong Spirit of the Poles fiery above.
He gave to his Presters that they should guard the Tops.
Mingling the power of his own strength in the Synoches.
O how the world hath intellectual guides inflexible!
Because she is the Operatrix, because she is the
Dispensatrix of Life-giving fire.
Because also it fills the Life producing Bosom of Hecate.
And instills in the Synoches
the enlivning strength of potent fire.
But they are guardians of the works of the Father.
For he disguises himself, professing
To be cloathed with the Print of the Images.
The Teletarchs are comprehended with the Synoches,
To these Intellectual presters of intellectual fire,
All things are subservient.
But as many as serve the Material Synoches,
Have put on the completely-Armed
Vigor of resounding Light.
With triple strength fortifying the Soul and the Mind.
To put into the Mind the Symbol of Variety.
And not to walk dispersedly on the Empyraeal Channels;
But stiffly
These frame Indivisibles, and sensibles,
And Corporiforms, and things destin'd to Matter.

Soul. Nature.

For the Soul being a bright fire,
by the power of the Father
Remains Immortal, and is Mistress of Life;
And possesseth many Complexions
of the Cavities of the World:
For it is in imitation of the Mind;
but that which is born hath something of the Body.
The Channels being intermixed,
she performs the Works of incorruptible Fire.
Next the paternal Conceptions I (the Soul) dwell,
Warm, heating all things; for he did put

The Mind in the Soul, the Soul in the dull Body.
 Of us the Father of Gods and Men imposed,
 Abundantly animating Light, Fire, Aether, Worlds.
 For natural Works co-exist with the Intellectual Light of
 the Father, for the Soul which adorn'd the great
 Heaven, and adorning with the Father.
 But her Horns are fixed above,
 But about the shoulders of the Goddess,
 immense Nature is exalted.
 Again, indefatigable Nature
 commands the Worlds and Works.
 The Heaven drawing and eternal course may run.
 And the swift Sun might come
 about the Center as he useth.
 Look not into the fatal name of this Nature.

The World

The Maker, who operating by himself, framed the World.
 And there was another Bulk of fire,
 By it-self operating all things
 that the Body of the World might be perfected,
 That the World might be manifest
 and not seem membranous.
 The whole World of Fire, and Water,
 and Earth, And all-nourishing Aether,
 The unexpressible and expressible
 Watch-words of the World.
 One Life by another from the distributed Channels
 Passing from above to the opposite Part,
 Through the Center of the Earth;
 and another fifth Middle:
 Fiery Channel, where it descends
 to the material Channels Life-bringing fire,
 Stirring himself up with the Goal of resounding Light.
 Another fountainous, which guides the Empyrean World.
 The Center from which all (Lines) which way soever are equal.
 For the paternal Mind sowed symbols through the World.
 For the Center of every one is carried betwixt the Fathers.
 For it is in imitation of the Mind,
 but that which is born hath something of the Body.

Heaven

For the Father congregated
seven Firmaments of the World;
Circumscribing Heaven in a round Figure,
He fixed a great company of inerratic stars,
And he constituted a Septenary of erratic Animals.
Placing Earth in the middle,
and Water in the middle of the Earth.
The Air above these.
He fixed a great company of inerratic Stars,
To be carri'd not by laborious and troublesome Tension,
But by a settlement which hath not Error.
He fixed a great company of inerratic stars,
Forcing Fire to Fire,
To be carried by a settlement which hath not Error.
He constituted them six;
casting into the midst the fire of the Sun,
Suspending their Disorder in well-ordered Zones.
For the Goddess brings forth the great Sun,
and the bright Moon.
O Aether, Son, Spirit, Guides of the Moon and of the Air;
And of the solar Circles, and of the Monthly clashings.
And of the Aerial recesses.
The Melody of the Aether , and of the Passages of the Sun,
and Moon, and of the Air.
And the wide Air, and the Lunar Course,
and the Pole of the Sun.
Collecting it, and receiving the Melody of the Aether,
And of the Sun, and of the Moon,
and of all that are contained in the Air.
Fire, the Derivation of fire, and the Dispenser of fire;
His Hair pointed is seen by his native Light;
Hence comes Saturn.
The Sun Assessor beholding the pure Pole;
And the Aetherial course,
and the vast Motion of the Moon,
And the Aerial fluxions
And the great Sun, and the bright Moon.

Time

The Mundane God; Aeternal, Infinite.
Young, and Old, of a Spiral form.
And another fountainous, who guides the
Empyrean Heaven.

Soul. Body. Man.

It behooves thee to hasten to the Light,
And to the beams of the Father;
From whence was sent to thee
a Soul cloathed with much Mind.
These things the Father conceived,
and so the mortal was animated
For the paternal Mind sowed symbols in Souls;
Replenishing the Soul with profound Love
For the Father of the Gods and Men
placed the Mind in the Soul;
And in the Body he established you.
For all Divine things are incorporeal.
But Bodies are bound in them for your sakes:
Incorporeals not being able to contain the bodies.
By reason of the Corporeal Nature
in which you are concentrated.
And they are in God, attracting strong flames.
Descending from the Father,
from which descending the Soul
Corps of Empyrean fruits the soul-nourishing flower.
And therefore conceiving the Worlds of the Father
They avoid the audacious wing of fatal Destiny;
And though you see this soul manumitted,
Yet the Father sends another to make up the Number.
Certainly these are superlatively blessed above all Souls;
They are sent forth from Heaven to Earth,
And those rich souls which have unexpressible Fates;
As many of them (O King) as proceed from shining Thee,
or from Jove Himself,
under the strong power of (his) Thread.
Let the immortal Depth of thy Soul be predominant;
But all thy eyes extend upward.
Stoop not down to the dark World,
Beneath which continually lies a faithless Depth,
And Hades Dark all over, squallid,
delighting in Images, unintelligible,

Precipititious, Craggy, a Depth; always Rolling,
 Always espousing an opacous, idle-breathless Body,
 And the Light-hating World, and the winding currents,
 By which many things are swallowed up.
 Seek Paradise;
 Seek thou the way of the Soul, whence or by what Order
 Having served the Body,
 to the same place from which thou didst flow.
 Thou must rise up again, joining Action to sacred speech,
 Stoop not down, for a Precipice lies below on the Earth;
 Drawing through the Ladder which hath seven steps,
 Beneath which is the Throne of Necessity.
 Enlarge not thou thy Destiny.
 The Soul of Man will in a manner clasp God to herself;
 Having nothing Mortal, she is wholly inebriated from God:
 For she boasts Harmony, in which the mortal Body exists.
 If thou extend the fiery Mind to the work of Piety,
 thou shalt preserve the flexible Body.
 There's a room for the Image also in the circumlucid place.
 Every way to the unfashioned Soul
 stretch the Reins of Fire.
 The Fire-glowing Cognition hath the first Rank.
 For the Mortal approaching to the Fire,
 shall have Light from God.
 For to the slow Mortal the Gods are swift.
 The Furies are Stranglers of Men.
 The bourgeons, even of ill Matter, are profitable good.
 Let Hope nourish thee in the fiery Angelic Region.
 But the paternal Mind accepts not her Will,
 Until she go out of Oblivion, and pronounce a word,
 Inserting the remembrance of the pure paternal symbol.
 To these be gave the docible character of
 Life to be Comprehended.
 Those that were asleep he made fruitful
 by his own strength.
 Defile not the Spirit nor deepen a Superficies.
 Leave not the dross of Matter on a Precipice.
 Bring her not forth, least going forth she have something.
 The souls of those who quit the Body violently,
 are most pure.
 The ungirders of the Soul, which give her breathing,
 are easy to be loosed.
 In the side sinister of Hecate,
 there is a Fountain of Vertue;
 Which remains entire within, not emitting her Virginity.
 O Man the Machine of Boldest Nature!

Subject not to thy Mind the vast measures of the Earth;
 For the Plant of Truth is not upon Earth.
 Nor measure the Measures of the Sun,
 gathering together canons;
 He is moved by the Aeternal will of the Father,
 not for thy sake.
 Let alone the swift Course of the Moon:
 she runs ever by the impulse of Necessity.
 The Progression of the Stars was
 not brought forth for thy sake.
 The aetherial wide flight of Birds is not veracious,
 And the Dissections of Entrails and Victims
 all these are toys,
 The supports of gainful cheats; fly thou these
 If thou intend to open the Sacred Paradise of Piety
 Where Virtue, Wisdom, and Equity, are assembled.
 For thy Vessel the Beastd of the Earth shall inhabit.
 These the Earth bewails, even to their Children.

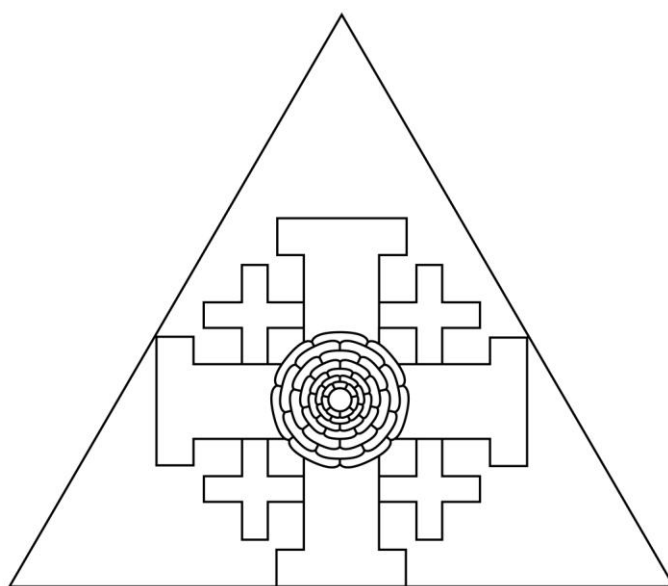
Daemons Rites

Nature persuades there are pure Daemons;
 The bourgeons, even all ill matter,
 are profitable and good,
 But these things I revolve in the
 reclusive Temples of my Mind,
 Extending the like Fire sparkingly into the spacious Air
 Or Fire unfigur'd, a voice issuing forth.
 Or Fire abundant whizzing and winding about the Earth,
 But also to see a Horse more glittering than Light.
 Or a Boy on [thy] shoulders riding on a Horse,
 Fiery or adorned with Gold, or divested,
 Or shooting and standing on [thy] shoulders.
 If thou speak often to me,
 thou shalt see absolutely that which is spoken:
 For then neither appears the Coelestial concave
 Bulk, nor do the stars shine:
 the light of the Moon is covered,
 The Earth stands not still, but all things appear Thunder.
 Invoke not the self-conspicuous Image of Nature;
 For thou must not behold these before thy Body be initiated.
 When soothing souls they always
 reduce them from these mysteries.
 Certainly out of the Cavities of the Earth
 spring Terrestrial Dogs.

Which show no true figure to mortal Man.
Labour about the Hecatick Strophalus.
Never change Barbarous Names;
For there are names in every nation given from God,
which have an unspeakable power in Rites.
When thou seest a Sacred Fire without Form,
Shining, flashingly through the depths of the World,
Hear the Voice of Fire.

The Esoteric Order of the
Golden Dawn

THE HERMETIC ARCANUM



PHILOSOPHUS 4=7

The Secret Work of the Hermetic Philosophy

Wherein the secrets of nature and art concerning the matter of the philosophers' stone and the manner of working are explained in an authentic and orderly manner.

The work of an anonymous author, penes nos unda tagi.

1. The beginning of this Divine Science is the fear of the Lord and its end is charity and love toward our Neighbour; the all-satisfying Golden Crop is properly devoted to the rearing and endowing of temples and hospices; for whatsoever the Almighty freely bestoweth on us, we should properly offer again to him. So also Countries grievously oppressed may be set free; prisoners unduly held captive may be released, and souls almost starved may be relieved.
2. The light of this knowledge is the gift of God, which by His will He bestoweth upon whom He pleaseth. Let none therefore set himself to the study hereof, until having cleared and purified his heart, he devote himself wholly unto God, and be emptied of all affection and desire unto the impure things of this world.
3. The Science of producing Nature's grand Secret, is a perfect knowledge of universal Nature and of Art concerning the Realm of Metals; the Practice thereof is conversant with finding the principles of Metals by Analysis, and after they have been made much more perfect to conjoin them otherwise than they have been before, that from thence may result a catholic Medicine, most powerful to perfect imperfect Metals, and for restoring sick and decayed bodies, of any sort soever.
4. Those that hold public Honours and Offices or be always busied with private and necessary occupations let them not strive to attain unto the acme of this Philosophy; for it requireth the whole mans, and being found, it possesseth him, and he being possessed, it debarreth him from all other long and serious employments, for he will esteem other things as strange, and of no value unto him.
5. Let him that is desirous of this Knowledge, clear his mind from all evil passions, especially pride, which is an abomination to Heaven, and is as the gate of Hell; let him be frequent in prayer and charitable; have little to do with the world: abstain from company keeping; enjoy constant tranquillity; that the Mind may be able to reason more freely in private and be highly lifted up; for unless it be kindled with a beam of Divine Light, it will not be able to penetrate these hidden mysteries of Truth.
6. The Alchymists who have given their minds to their well-nigh innumerable Sublimations, Distillations, Solutions, Congelations, to manifold Extraction of Spirits and Tinctures, and other Operations more subtle than profitable, and so have distracted themselves by a variety of errors, as so many tormentors, will never be inclined again by their own Genius to the plain way of Nature and light of Truth; from whence their industrious subtilty hath twined them, and by twinings and turnings, as by the

Lybian Quicksands, hath drowned their entangled Wits: the only hope of safety for them remaineth in finding out a faithful Guide and Master, who may make the Sun clear and conspicuous unto them and free themselves from darkness.

7. A studious Tyro of a quick wit, constant mind, inflamed with the study of Philosophy, very skilful in natural Philosophy, of a pure heart, complete in manners, mightily devoted to God, though ignorant of practical Chymistry, may with confidence enter into the highway of Nature and peruse the Books of the best Philosophers; let him seek out an ingenious and sedulous Companion for himself, and not despair of obtaining his desire.

8. Let a Student of these secrets carefully beware of reading or keeping company with false Philosophers; for nothing is more dangerous to a learner of any Science, than the company of an unskilled or deceitful man by whom erroneous principles are stamped as true, whereby a simple and credulous mind is seasoned with false Doctrine.

9. Let a Lover of truth make use of few authors, but of the best note and experience truth; let him suspect things that are quickly understood, especially in Mystical Names and Secret Operations; for truth lies hid in obscurity; for Philosophers never write more deceitfully - than when plainly, nor ever more truly - than when obscurely.

10. As for the Authors of chiefest note, who have discoursed both acutely and truly of the secrets of Nature and hidden Philosophy, Hermes and Morienus Romanus amongst the Ancients are in my judgment of the highest esteem; amongst the Moderns, Count Trevisan, and Raimundus Lullius are in greatest reverence with me; for what that most acute Doctor hath omitted, none almost hath spoken; let a student therefore peruse his works, yea let him often read over his Former Testament, and Codicil, and accept them as a Legacy of very great worth. To these two volumes let him add both his volumes of Practice, out of which works all things desirable may be collected, especially the truth of the First Matter, of the degrees of Fire, and the Regimen of the Whole, wherein the final Work is finished, and those things which our Ancestors so carefully laboured to keep secret. The occult causes of things, and the secret motions of nature are demonstrated nowhere more clearly and faithfully. Concerning the first and mystical Water of the Philosophers he hath set down few things, yet very pithily.

11. As for that Clear Water sought for by many, found by so few, yet obvious and profitable unto all, which is the Basis of the Philosophers' Work, a noble Pole, not more famous for his learning than subtilty of wit, who wrote anonymously, but whose name notwithstanding a double Anagram hath betrayed, hath in his Novum Lumen Chymicum, Parabola and Aenigma, as also in his Tract on Sulphur, spoken largely and freely enough; yea he hath expressed all things concerning it so plainly, that nothing can be more satisfactory to him that desireth knowledge.

12. Philosophers do usually express themselves more pithily in types and enigmatical figures (as by a mute kind of speech) than by words; see for example, Senior's Table, the Allegorical Pictures of Rosarius, the Pictures of Abraham Judaeus in Flamel, and

the drawings of Flamel himself; of the later sort, the rare Emblems of the most learned Michael Maierus wherein the mysteries of the Ancients are so fully opened, and as new Perspectives they present antiquated truth, and though designed remote from our age yet are near unto our eyes, and are perfectly to be perceived by us.

13. Whosoever affirmeth that the Philosophers' grand Secret is beyond the powers of Nature and Art, he is blind because he ignores the forces of Sol and Luna.

14. As for the matter of their hidden Stone, Philosophers have written diversely; so that very many disagreeing in Words, do nevertheless very well agree in the Thing; nor doth their different speech argue the science ambiguous or false, since the same thing may be expressed with many tongues, by divers expressions, and by a different character, and also one and many things may be spoken of after diverse manners.

15. Let the studious Reader have a care of the manifold significations of words, for by deceitful windings, and doubtful, yea contrary speeches (as it should seem), Philosophers wrote their mysteries, with a desire of veiling and hiding, yet not of sophisticating or destroying the truth; and though their writings abound with ambiguous and equivocal words; yet about none do they more contend than in hiding their Golden Branch.

Which all the groves with shadows overcast,
And gloomy valleys hide.

Nor yieldeth it to any Force, but readily and willingly will follow him, who

Knows Dame Venus Birds

And him to whom of Doves a lucky pair

Sent from above shall hover 'bout his Ear.

16. Whosoever seeketh the Art of perfecting and multiplying imperfect Metals, beyond the nature of Metals, goes in error, for from Metals the Metals are to be derived; even as from Man, Mankind; and from an Ox only, is that species to be obtained.

17. Metals, we must confess, cannot be multiplied by the instinct and labour of Nature only; yet we may affirm that the multiplying virtue is hid in their depths, and manifested itself by the help of Art: In this Work, Nature standeth in need of the aid of Art; and both do make a perfect whole.

18. Perfect Bodies as Sol and Luna are endued with a perfect seed; and therefore under the hard crust of the perfect Metals the Perfect Seed lies hid; and he that knows how to take it out by the Philosophers' Solution, hath entered upon the royal highway;
for-

In Gold the seeds of Gold do lie,
Though buried in Obscurity.

19. Most Philosophers have affirmed that their Kingly Work is wholly composed of Sol and Luna; others have thought good to add Mercury to Sol; some have chosen Sulphur and

Mercury; others have attributed no small part in so great a Work to Salt mingled with the other two. The very same men have professed that this Clear Stone is made of one thing only, sometimes of two, or of three, at other times of four, and of five; and yet though writing so variously upon the same subject, they do nevertheless agree in sense and meaning.

20. Now that (abandoning all blinds) we may write candidly and truly, we hold that this entire Work is perfected by two Bodies only; to wit, by Sol and Luna rightly prepared, for this is the mere generation which is by nature, with the help of Art, wherein the union of male and female doth take place, and from thence an offspring far more noble than the parents is brought forth.

21. Now those Bodies must be taken, which are of an unspotted and incorrupt virginity; such as have life and spirit in them; not extinct as those that are handled by the vulgar; for who can expect life from dead things; and those are called impure which have suffered combination; those dead and extinct which (by the enforcement of the chief Tyrant of the world) have poured out their soul with their blood by Martyrdom; flee then a fratricide from which the most imminent danger in the whole Work is threatened.

22. Now Sol is Masculine forasmuch as he sendeth forth active and energizing seed, Luna is Feminine or Negative and she is called the Matrix of Nature, because she receiveth the sperm, and fostereth it by monthly provision, yet doth Luna not altogether want in positive or active virtue.

23. By the name of Luna Philosophers understand not the vulgar Moon, which also may be positive in its operation, and in combining acts a positive part. Let none therefore presume to try the unnatural combination of two positives, neither let him conceive any hope of issue from such association; but he shall join Gabritius to Beia, and offer sister to brother in firm union, that from thence he may receive Sol's noble Son.

24. They that hold Sulphur and Mercury to be the First Matter of the Stone, by the name of Sulphur they understand Sol; by Mercury the Philosophic Luna; so (without dissimulation) good Lullius adviseth his friend, that he attempt not to work without Mercury and Luna for Silver; nor without Mercury and Sol for Gold.

25. Let none therefore be deceived by adding a third to two: for Love admitteth not a third; and wedlock is terminated in the number of two; love further extended is not matrimony.

26. Nevertheless Spiritual love polluteth not any virgin; Beia might therefore without fault (before her betrothal to Gabritius) have felt spiritual love, to the end that she might thereby be made more cheerful, more pure and fitter for union.

27. Procreation is the end of lawful Wedlock. Now that the progeny may be born more vigorous and active, let both the combatants be cleansed from every ill and spot, before they are united in marriage. Let nothing superfluous cleave unto them, because from pure seed comes a purified generation, and so the chaste wedlock of Sol and Luna shall be

finished when they shall enter into combination, and be conjoined, and Luna shall receive a soul from her husband by this union; from this conjunction a most potent King shall arise, whose rather will be Sol and his mother Luna.

28. He that seeks for a physical tincture without Sol and Luna, loseth both his cost and pains: for Sol afforded a most plentiful tincture of redness, and Luna of whiteness, for these two only are called perfect; because they are filled with the substance of purest Sulphur, perfectly clarified by the skill of nature. Let thy Mercury therefore receive a tincture from one or other of these luminaries; for anything must of necessity possess a tincture before it can tinge other bodies.

29. Perfect metals contain in themselves two things which they are able to communicate to the imperfect metals. Tincture and Power of fixation; for pure metals, because they are dyed and fixed with pure Sulphur to wit both white and red, do therefore perfectly tincture and fix, if they be fitly prepared with their proper Sulphur and Arsenic: otherwise they have not strength for multiplying their tincture.

30. Mercury is alone among the imperfect metals, fit to receive the tincture of Sol and Luna in the work of the Philosophers' Stone, and being itself full of tincture can tinge other metals in abundance; yet ought it (before that) to be full of invisible Sulphur, that it may be the more coloured with the visible tincture of perfect bodies, and so repay with sufficient Usury.

31. Now the whole tribe of Philosophers do much assert and work mightily to extract Tincture out of gold: for they believe that Tincture can be separated from Sol, and being separated increases in virtue but:-

Vain hope, at last the hungry Plough-man cheats
With empty husks, instead of lusty meats.

For it is impossible that Sol's Tincture can at all be severed from his natural body, since there can be no elementary body made up by nature more perfect than gold, the perfection whereof proceedeth from the strong and inseparable union of pure colouring Sulphur with Mercury; both of them being admirably pre-disposed thereunto by Nature; whose true separation nature denieth unto Art. But if any liquor remaining be extracted (by the violence of fire or waters) from the Sun, it is to be reputed a part of the body made liquid or dissolved by force. For the tincture followeth its body, and is never separated from it. That is a delusion of this Art, which is unknown to many Artificers themselves.

32. Nevertheless it may be granted, that Tincture may be separable from its body, yet (we must confess) it cannot be separated without the corruption of the tincture: as when Artists offer violence to the gold destroying by fire, or use Aqua fortis, thus rather corroding than dissolving. The body therefore if despoiled of its Tincture and Golden Fleece, must needs grow base and as an unprofitable heap turn to the damage of its Artificer, and the Tincture thus corrupted can only have a weaker operation.

33. Let Alchymists in the next place cast their Tincture into Mercury, or into any other imperfect body, and as strongly conjoin both of them as their Art will permit; yet shall they fail of their hopes in two ways. First, because the Tincture will neither penetrate nor colour beyond Nature's weight and strength; and therefore no gain will accrue from thence to recompense the expense and countervail the loss of the body spoiled, and thus of no value; so:-

Want is poor mortal's wages, when his toil Produces only loss of pain and oil.

Lastly, that debased Tincture applied to another body will not give that perfect fixation and permanency required to endure a strong trial, and resist searching Saturn.

34. Let them therefore that are desirous of Alchemy, and have hitherto followed impostors and mountebanks, found a retreat, spare no time nor cost, and give their minds to a work truly Philosophical, lest the Phrygians be wise too late, and at length be compelled to cry out with the prophet, "Strangers have devoured his strength."

35. In the Philosophers' work more time and toil than cost is expended: for he that hath convenient matter need be at little expense; besides, those that hunt after great store of money, and place their chief end in wealth, they trust more to their riches than their own art. Let, therefore, the too credulous tyro beware of pilfering pickpockets, for while they promise golden mountains, they lay in wait for gold, they demand bright gold (viz., money beforehand), because they walk in evil and darkness.

36. As those that sail between Scylla and Charybdis are in danger from both sides: unto no less hazard art they subject who pursuing the prize of the Golden fleece are carried between the uncertain Rocks of the Sulphur and Mercury of the Philosophers. The more acute students by their constant reading of grave and credible Authors, and by the radiant sunlight, have attained unto the knowledge of Sulphur but are at a stand at the entrance of their search for the Philosophers' Mercury; for Writers have twisted it with so many windings and meanderings, involved it with so many equivocal names, that it may be sooner met with by the force of the Seeker's intuition, than be found by reason or toil.

37. That Philosophers might the deeper hide their Mercury in darkness, they have made it manifold, and placed their Mercury (yet diversely) in every part and in the forefront of their work, nor will he attain unto a perfect knowledge thereof, who shall be ignorant of any Part of the Work.

38. Philosophers have acknowledged their Mercury to be threefold; to wit, after the absolute preparation of the First degree, the Philosophical sublimation, for then they call it "Their Mercury," and "Mercury Sublimated."

39. Again, in the Second preparation, that which by Authors is styled the First (because they omit the First) Sol being now made crude again, and resolved into his first matter, is called the Mercury of such like bodies, or the Philosophers' Mercury; then the matter is

called Rebis, Chaos, or the Whole World, wherein are all things necessary to the Work, because that only is sufficient to perfect the Stone.

40. Thirdly, the Philosophers do sometimes call Perfect Elixir and Colouring Medicine - Their Mercury, though improperly; for the name of Mercury doth only properly agree with that which is volatile; besides that which is sublimated in every region of the work, they call Mercury: but Elixir - that which is most fixed cannot have the simple name of Mercury; and therefore they have styled it "Their Mercury" to differentiate it from that which is volatile. A straight may is only laid down for some to find out and discern so many Mercuries of the Philosophers, for those only:-

- Whom just and mighty Jove
Advanceth by the strength of love;
Or such who brave heroic fire,
Makes from dull Earth to Heaven aspire.

41. The Elixir is called the Philosophers' Mercury for the likeness and great conformity it hath with heavenly Mercury; for to this, being devoid of elementary qualities, heaven is believed to be most propitious; and that changeable Proteus puts on and increaseth the genius and nature of other Planets, by reason of opposition, conjunction, and aspect. In like manner this uncertain Elixir worketh, for being restricted to no proper quality, it embraceth the quality and disposition of the thing wherewith it is mixed, and wonderfully multiplieth the virtues and qualities thereof.

42. In the Philosophical sublimation or first preparation of Mercury, Herculean labour must be undergone by the workman; for Jason had in vain attempted his expedition to Colchos without Alcides.

One from on high a Golden Fleece displays
Which shews the Entrance, another says
How hard a task you'll find.

For the entrance is warded by horned beasts which drive away those that approach rashly thereunto, to their great hurt; only the ensigns of Diana and the Doves of Venus are able to assuage their fierceness, if the fates favour the attempt.

43. The Natural quality of Philosophical Earth and the tillage thereof, seems to be touched upon by the poet in this verse:-

Let sturdy oxen when the year begins
Plough up the fertile soil,
For Zephyrus then destroys the sodden clods.

44. He that calleth the Philosophers' Luna or their Mercury, the common Mercury, doth wittingly deceive, or is deceived himself; so the writings of Geber teach us, that the

Philosophers' Mercury is Argent vive, yet not of the common sort, but extracted out of it by the Philosophers' skill.

45. The Philosophers' Mercury is not Argent vive in its proper nature, nor in its whole substance, but is only the middle and pure substance thereof, which thence hath taken its origin and has been made by it. This opinion of the grand Philosophers is founded on experience.

46. The Philosophers' Mercury hath divers names, sometimes it is called Earth; sometimes Water, when viewed from a diverse aspect; because it naturally ariseth from them both. The earth is subtle, white and sulphurous, in which the elements are fixed and the philosophical gold is sown; the water is the water of life, burning, permanent, most clear, called the water of gold and silver; but this Mercury, because it hath in it Sulphur of its own, which is multiplied by art, deserves to be called the Sulphur of Argent vive. Last of all, the most precious substance is Venus, the ancient Hermaphrodite, glorious in its double sex.

47. This Argent vive is partly natural, partly unnatural; its intrinsic and occult part hath its root in nature, and this cannot be drawn forth unless it be by some precedent cleansing, and industrious sublimation; its extrinsic part is preternatural and accidental. Separate, therefore, the clean from the unclean, the substance from the accidents, and make that which is hid, manifest, by the course of nature; otherwise you make no further progress, for this is the foundation of the whole work and of nature.

48. That dry and most precious liquor doth constitute the radical moisture of metals wherefore by some of the ancients it is called Glass; for glass is extracted out of the radical moisture closely inherent in ashes which offer resistance, except to the hottest flame notwithstanding our inmost or central Mercury discovers itself by the most gentle and kindly (though a little more tedious) fire of nature.

49. Some have sought for the latent Philosophical earth by Calcination, others by Sublimation; many among glass, and some few between vitriol and salt, even as among their natural vessels; others enjoin you to sublime it out of lime and glass. But we have learned of the Prophet that "In the beginning God created the Heaven and the Earth, and the Earth was without form and void, and darkness was upon the face of the Deep, and the spirit of God moved upon the Waters, and God said, Let there be Light, and there was Light; and God saw the Light that it was good, and he divided the light from the darkness, etc." Joseph's blessing spoken of by the same Prophet will be sufficient to a wise man. "Blessed of the Lord be his Land, for the Apples of Heaven, for the dew, and for the Deep that liveth Beneath: for the Apples of fruit both of sun and moon, for the top of the ancient mountains, for the Apples of the everlasting hills, etc.," pray the Lord from the bottom of thy heart (my son) that he would bestow upon Thee a portion of this blessed earth.

50. Argent vive is so defiled by original sin, that it floweth with a double infection; the first it hath contracted from the polluted Earth, which hath mixed itself therewith in the generation of Argent vive, and by congelation hath cleaved thereunto; the second borders upon the dropsy and is the corruption of intercutal Water, proceeding from thick and impure water; mixed with the clear, which nature was not able to squeeze out and separate by constriction; but because it is extrinsic; it flies off with a gentle heat. The Mercury's leprosy infesting the body, is not of its root and substance, but accidental, and therefore separable from it; the earthly part is wiped off by a warm wet Bath and the Laver of nature; the watery part is taken away by a dry bath with that gentle fire suitable to generation. And thus by a threefold washing and cleansing the Dragon putteth off his old scales and ugly skin is renewed in beauty.

51. The Philosophical sublimation of Mercury is completed by two processes; namely by removing things superfluous from it, and by introducing things which are wanting. In superfluities are the external accidents, which in the dark sphere of Saturn do make cloudy glittering Jupiter. Separate therefore the leaden colour of Saturn which cometh up out of the Water until Jupiter's purple Star smile upon thee. Add hereunto the Sulphur of nature, whose grain and Ferment it hath in itself, so much as sufficeth it; but see that it be sufficient for other things also. Multiply therefore that invisible Sulphur of the Philosophers until the Virgin's milk come forth: and so the First Gate is opened unto thee.

52. The entrance of the Philosophers' garden is kept by the Hesperian Dragon, which being put aside, a Fountain of the dearest water proceeding from a sevenfold spring floweth forth on every side of the entrance of the garden; wherein make the Dragon drink thrice the magical number of Seven, until having drunk he put off his hideous garments; then may the divine powers of light-bringing Venus and horned Diana, be propitious unto thee.

53. Three kinds of most beautiful flowers are to be sought, and may be found in this Garden of the wise: Damask-coloured Violets, the milk-white Lily, and the purple and immortal flower of love, the Amaranth. Not far from that fountain at the entrance, fresh Violets do first salute thee, which being watered by streams from the great golden river, they put on the most delicate colour of the dark Sapphire; then Sol will give thee a sign. Thou shalt not sever such precious flowers from their roots until thou make the Stone; for the fresh ones cropped off have more juice and tincture; and then pick them carefully with a gentle and discreet hand; if the Fates frown not, this will easily follow, and one White flower being plucked, the other Golden one will not be wanting; let the Lily and the Amaranth succeed with still greater care and longer labour.

54. Philosophers have their sea also, wherein small fishes plump and shining with silver scales are generated; which he that shall entangle, and take by a fine and small net shall be accounted a most expert fisherman.

55. The Philosophers' Stone is found in the oldest mountains, and flows from everlasting brooks; those mountains are of silver, and the brooks are even of gold: from thence gold and silver and all the treasures of Kings are produced.

56. Whosoever is minded to obtain the Philosophers' Stone, let him resolve to take a long peregrination, for it is necessary that he go to see both the Indies, that from thence he may bring the most precious gems and the purest gold.

57. Philosophers extract their stone out of seven stones, the two chief whereof are of a diverse nature and efficacy; the one infuseth invisible Sulphur, the other spiritual Mercury; that one induceth heat and dryness, and this one cold and moisture: thus by their help, the strength of the elements is multiplied in the Stone; the former is found in the Eastern coast, the latter in the Western: both of them have the power of colouring and multiplying, and unless the Stone shall take its first Tincture from them it will neither colour nor multiply.

58. Recipe then the Winged Virgin very well washed and cleansed, impregnated by the spiritual seed of the first male, and fecundated in the permanent glory of her untouched virginity, she will be discovered by her cheeks dyed with a blushing colour; join her to the second, by whose seed she shall conceive again and shall in time bring forth a reverend off-spring of double sex, from whence an immortal Race of most potent Kings shall gloriously arise.

59. Keep up and couple the Eagle and Lion well cleansed in their transparent cloister, the entry door being shut and watched lest their breath go out, or the air without do privily get in. The Eagle shall snap up and devour the Lion in this combination; afterwards being affected with a long sleep, and a dropsy occasioned by a foul stomach, she shall be changed by a wonderful metamorphosis into a coal black Crow, which shall begin to fly with wings stretched out, and by its flight shall bring down mater from the clouds, until being often moistened, he put off his wings of his own accord, and falling down again he be changed into a most White Swan. Those that are ignorant of the causes of things may wonder with astonishment when they consider that the world is nothing but a continual Metamorphosis; they may marvel that the seeds of things perfectly digested should end in greatest whiteness. Let the Philosopher imitate Nature in his work.

60. Nature proceedeth thus in making and perfecting her works, that from an inchoate generation it may bring a thing by divers means, as it were by degrees, to the ultimate term of perfection: she therefore attaineth her end by little and little, not by leaps; confining and including her work between two extremes; distinct and severed as by spaces. The practice of Philosophy, which is the imitator of Nature, ought not to decline from the way and example of Nature in its working and direction to find out its happy stone, for whatsoever is without the bounds of Nature is either in error or is near one.

61. The extremes of the Stone are natural Argent vive and perfect Elixir: the middle parts which lie between, by help whereof the work goes on, are of three sorts; for they either belong unto matter, or operations, or demonstrative signs: the whole work is perfected by these extremes and means.

62. The material means of the Stone are of divers kinds, for some are extracted out of others successively: The first are Mercury Philosophically sublimated, and perfect metals, which although they be extreme in the work of nature, yet in the Philosophical work they

supply the place of means: of the former the seconds are produced; namely the four elements, which again are circulated and fixed: of the seconds, the third is produced, to wit, Sulphur, the multiplication hereof doth terminate the first work: the fourth and last means are leaven or ointments weighed with the mixture of the things aforesaid, successively produced in the work of the Elixir. By the right ordering of the things aforesaid, the perfect Elixir is finished, which is the last term of the whole work, wherein the Philosophers' Stone resteth as in its centre, the multiplication whereof is nothing else than a short repetition of the previous operations.

63. The operative means (which are also called the Keys of the Work) are four: the first is Solution or Liquefaction; the second is Ablution; the third Reduction; the fourth Fixation. By Liquefaction bodies return into their first form, things concocted are made raw again and the combination between the position and negative is effected, from whence the Crow is generated lastly the Stone is divided into four confused elements, which happeneth by the retrogradation of the Luminaries. The Ablution teacheth how to make the Crow white, and to create the Jupiter of Saturn, which is done by the conversion of the Body into Spirit. The Office of Reduction is to restore the soul to the stone exanimated, and to nourish it with dew and spiritual milk, until it shall attain unto perfect strength. In both these latter operations the Dragon rageth against himself, and by devouring his tail, doth wholly exhaust himself, and at length is turned into the Stone. Lastly, the operation of the Fixation fixeth both the White and the Red Sulphurs upon their fixed body, by the mediation of the spiritual tincture; it decocteth the Leaven or Ferment by degrees ripeneth things unripe, and sweeteneth the bitter. In fine by penetrating and tincturing the flowing Elixir it generateth, perfecteth, and lastly, raiseth it up to the height of sublimity.

64. The Means or demonstrative signs are Colours successively and orderly affecting the matter and its affections and demonstrative passions, whereof there are three special ones (as critical) to be noted; to these some add a Fourth. The first is black, which is called the Crow's head, because of its extreme blackness whose crepusculun? sheweth the beginning of the action of the fire of nature and solution, and the blackest midnight sheweth the perfection of liquefaction, and confusion of the elements. Then the grain putrefies and is corrupted, that it may be the more apt for generation. The white colour succeedeth the black wherein is given the perfection of the first degree, and of the White Sulphur. This is called the blessed stone; this Earth is white and foliated, wherein Philosophers do sow their gold. The third is Orange colour, which is produced in the passage of the white to the red, as the middle and being mixed of both is as the dawn with his saffron hair, a forerunner of the Sun. The fourth colour is Ruddy and Sanguine, which is extracted from the white fire only. Now because whiteness is easily altered by another colour before day it quickly faileth of its candour. But the deep redness of the Sun perfecteth the work of Sulphur, which is called the Sperm of the male, the fire of the Stone, the King's Crown, and the Son of Sol, wherein the first labour of the workman resteth.

65. Besides these decretory signs which firmly inhere in the matter, and shew its essential mutations, almost infinite colours appear, and shew themselves in vapours, as the Rainbow in the clouds, which quickly pass away and are expelled by those that succeed, more affecting the air than the earth: the operator must have a gentle care of them, because they

are not permanent, and proceed not from the intrinsic disposition of the matter, but from the fire painting and fashioning everything after its pleasure, or casually by heat in slight moisture.

66. Of the strange colours, some appearing out of time, give an ill omen to the work: such as the blackness renewed; for the Crow's young ones having once left their nest are never to be suffered to return. Too hasty Redness; for this once, and in the end only, gives a certain hope of the harvest; if therefore the matter become red too soon it is an argument of the greatest aridity, not without great danger, which can only be averted by Heaven alone forthwith bestowing a shower upon it.

67. The Stone is exalted by successive digestions, as by degrees, and at length attaineth to perfection. Now four Digestions agreeable to the four abovesaid Operations or Governments do complete the whole work, the author whereof is the fire, which makes the difference between them.

68. The first digestion operateth the solution of the Body, whereby comes the first conjunction of male and female, the commixtion of both seeds, putrefactum, the resolution of the elements into homogeneous water, the eclipse of the Sun and Moon in the head of the Dragon, and lastly it bringeth back the whole World into its ancient Chaos, and dark abyss. This first digestion is as in the stomach, of a melon colour and weak, more fit for corruption than generation.

69. In the second digestion the Spirit of the Lord walketh upon the waters; the light begins to appear, and a separation of waters from the waters occurs; Sol and Luna are renewed; the elements are extracted out of the chaos, that being perfectly mixed in Spirit they may constitute a new world; a new Heaven and new Earth are made; and lastly all bodies become spiritual. The Crow's young ones changing their feathers begin to pass into Doves; the Eagle and Lion embrace one another in an eternal League of amity. And this generation of the World is made by the fiery Spirit descending in the form of Water, and wiping away Original sin; for the Philosophers' Water is Fire, which is moved by the exciting heat of a Bath. But see that the separation of Waters be done in Weight and Measure, lest those things that remain under Heaven be drowned under the Earth, or those things that are snatched up above the Heaven, be too much destitute of aridity.

Here let slight moisture leave a barren Soil.

70. The third digestion of the newly generated Earth drinketh up the dewy Milk, and all the spiritual virtues of the quintessence, and fasteneth the quickening Soul to the body by the Spirit's mediation. Then the Earth layeth up a great Treasure in itself, and is made like the coruscating Moon, afterwards like to the ruddy Sun; the former is called the Earth of the Moon, the latter the Earth of the Sun; for both of them are beget of the copulation of them both; neither of them any longer feareth the pains of the Fire, because both want all spots; for they have been often cleanseth from sin by fire, and have suffered great Martyrdom, until all the Elements are turned downward.

71. The Fourth digestion consummateth all the Mysteries of the World, and the Earth being turned into most excellent leaven, it leaveneth all imperfect bodies because it hath before passed into the heavenly nature of quintessence. The virtue thereof flowing from the Spirit of the Universe is a present Panacea and universal medicine for all the diseases of all creatures. The digestions of the first work being repeated will open to thee the Philosophers secret Furnace. Be right in thy works, that thou mayest find God favourable otherwise the ploughing of the Earth will be in vain; Nor:-

Will the expected Harvest e'er requite
The greedy husbandman.

72. The whole Progress of the Philosophers' work is nothing but Solution and Congelation; the Solution of the body, and Congelation of the Spirit; nevertheless there is but one operation of both: the fixed and volatile are perfectly mixed and united in the Spirit! which cannot be done unless the fixed body be first made soluble and volatile. By reduction is the volatile body fixed into a permanent body, and volatile nature doth at last change into a fixed one, as the fixed nature had before passed into volatile. Now so long as the Natures were confused in the Spirit, that mixed spirit keeps a middle Nature between Body and Spirit, Fixed and Volatile.

73. The generation of the Stone is made after the pattern of the Creation of the World; for it is necessary, that it have its Chaos and First matter, wherein the confused Elements do fluctuate, until they be separated by the fiery Spirit; they being separated, the Light Elements are carried upwards, and the heavy ones downwards: the light arising, darkness retreats: the waters are gathered into one place and the dry land appears. At length the two great Luminaries arise, and mineral, vegetable and animal are produced in the Philosophers' Earth.

74. God created Adam out of the mud of the Earth, wherein were inherent the virtues of all the Elements, of the Earth and Water especially, which do more constitute the sensible and corporeal heap: Into this Mass God breathed the breath of Life, and enlivened it with the Sun of the Holy Spirit. He gave Eve for a Wife to Adam, and blessing them he gave unto them a Precept and the Faculty of multiplication. The generation of the Philosophers Stone, is not unlike the Creation of Adam, for the Mud was made of a terrestrial and ponderous Body dissolved by Water, which deserved the excellent name of Terra wherein all the virtues and qualities of the Elements are placed. At length the heavenly Soul is infused thereinto by the medium of the Quintessence and Solar influx, and by the Benediction and Dew of Heaven; the virtue of multiplying ad infinitum by the intervening copulation of both sexes is given it.

75. The chief secret of this work consisteth in the manner of working, which is wholly employed about the Elements: for the matter of the Stone passeth from one Nature into another, the Elements are successively extracted, and by turns obtain dominion; everything is agitated by the circles of humidum and siccum, until all things be turned downwards, and there rest.

76. In the work of the Stone the other Elements are circulated in the figure of Water, for the Earth is resolved into Water, wherein are the rest of the Elements; the Water is Sublimated into Vapour, Vapour retreats into Water, and so by an unwearied circle, is the Water moved, until it abide fixed downwards; now that being fixed, all the elements are fixed. Thus into it they are resolved, by it they are extracted, with it they live and die; the Earth is the Tomb, and last end of all.

77. The order of Nature requireth that every generation begin from humidum and in humidum. In the Philosophers' Work, Nature is to be reduced into order, that so the matter of the Stone which is terrestrial, compact and dry, in the first place may be dissolved and flow into the Element of Water next unto it, and then Saturn will be generated of Sol.

78. The Air succeeds the Water, drawn about by seven circles or revolutions, which is wheeled about with so many circles and reductions, until it be fixed downwards, and Saturn being expelled, Jupiter may receive the Sceptre and Government of the Kingdom, by whose coming the Philosophers' Infant is formed, nourished in the womb, and at length is born; resembling the splendour of Luna in her beautiful and Serene countenance.

79. The Fire executes the courses of the Nature of the Elements, extreme Fire assisting it; of the hidden is made the manifest; the Saffron dyeth the Lily; Redness possesseth the cheeks of the blushing Child now made stronger. A Crown is prepared for him against the time of his Reign. This is the consummation of the first work, and the perfect rotation of the Elements the sign whereof is, when they are all terminated in Siccum, and the body void of Spirit lieth down, wanting pulse, and motion; and thus all the Elements are finally resolved into Terra.

80. Fire placed in the Stone is Nature's Prince, Sol's Son and Vicar, moving and digesting matter and perfecting all things therein, if it shall attain its liberty, for it lieth weak under a hard bark; procure therefore its freedom that it may succour thee freely; but beware that thou urge it not above measure, for being impatient of tyranny it may become a fugitive, no hope of return being left unto thee; call it back therefore by courteous words, and keep it prudently.

81. The first mover of nature is External Fire, the Moderator of Internal Fire, and of the whole Work; Let the Philosopher therefore very well understand the government thereof, and observe its degrees and points; for from thence the welfare or ruin of the work dependeth. Thus Art helpeth Nature, and the Philosopher is the Minister of both.

82. By these two Instruments of Art and Nature the Stone lifteth itself up from Earth to Heaven with great ingenuity, and slideth from Heaven to Earth, because the Earth is its Nurse, and being carried in the womb of the wind, it receiveth the force of the Superiors and Inferiors.

83. The Circulation of the Elements is performed by a double Whorl, by the greater or extended and the less or contracted. The Whorl extended fixeth all the Elements of the Earth, and its circle is not finished unless the work of Sulphur be perfected. The revolution

of the minor Whorl is terminated by the extraction and preparation of every Element. Now in this Whorl there are three Circles placed, which always and variously move the Matter, by an Erratic and Intricate Motion, and do often (seven times at least) drive about every Element, in order succeeding one another, and so agreeable, that if one shall be wanting the labour of the rest is made void. These Circulations are Nature's Instruments, whereby the Elements are prepared. Let the Philosopher therefore consider the progress of Nature in the Physical Tract, more fully described for this very end.

84. Every Circle hath its proper Motion, for all the Motions of the Circles are conversant about the subject of Humidum and Siccum, and are so concatenated that they produce the one operation, and one only consent of Nature: two of them are opposite, both in respect of their causes and the effects; for one moveth upwards, drying by heat; another downwards, moistening by cold; a third carrying the form of rest and sleep by digesting, induceth the cessation of both in greatest moderation.

85. Of the three Circles, the first is Evacuation, the labour of which is in extracting the superfluous Humidum and also in separating the pure, clean and subtle, from the gross and terrestrial dregs. Now the greatest danger is found in the motion of this Circle, because it hath to do with things Spiritual and makes Nature plentiful.

86. Two things are chiefly to be taken heed of in moving this Circle; first, that it be not moved too intensely; the other, that it be not moved for too long a time. Motion accelerated raiseth confusion in the matter, so that the gross, impure and undigested part may fly out together with the pure and subtle, and the Body undissolved be mixed with the Spirit, together with that which is dissolved. With this precipitated motion the Heavenly and Terrestrial Natures are confounded, and the Spirit of the Quintessence, corrupted by the admixture of Earth is made dull and invalid. By too long a motion the Earth is too much evacuated of its Spirit, and is made so languishing, dry and destitute of Spirit, that it cannot easily be restored and recalled to its Temperament. Either error burneth up the Tincture, or turneth it into flight.

87. The Second Circle is Restoration; whose office is to restore strength to the gasping and debilitated body by Potion. The former Circle was the Organ of sweat and labour, but this of restoration and consolation. The action of this is employed in the grinding and mollifying the Earth (Potter-like), that it may be the better mixed.

88. The motion of this Circle must be lighter than that of the former, especially in the beginning of its Revolution, lest the Crow's young ones be drowned in nest by a large flood, and the growing world be drowned by a deluge. This is the Weigher and Assayer of Measures, for it distributeth Water by Geometrical Precepts. There is usually no greater Secret found in the whole practice of the Work than the firm and justly weighed Motion of this Circle; for it informeth the Philosophers' infant and inspireth Soul and Life into him.

89. The Laws of this Circle's motions are, that it run about gently: and by little and little, and sparingly let forth itself, lest that by making haste it fail from its measure, and the Fire inherent be overwhelmed with the Waters, the Architect of the Work grow dull, or also be

extinguished: that meat and drink be administered by turns, to the end there may be a better Digestion made, and the best temperament of Humidum, and Siccum; for the indissoluble colligation of them both is the End and Scope of the Work. Furthermore see that you add so much by Watering, as shall be found wanting in assaying, that Restoration may restore so much of the lost strength by corroborating, as Evacuation hath taken away by debilitating.

90. Digestion, the last Circle, acteth with silent and insensible Motion; and therefore it is said by Philosophers, that it is made in a secret furnace; it decocteth the Nutriment received, and converteth it into the Homogeneous parts of the body. Moreover, it is called Putrefaction; because as meat is corrupted in the Stomach before it passeth into Blood and similar parts; so this operation breaketh the Aliment with a concocting and Stomach heat and in a manner makes it to putrefy that it may be the better Fixed, and changed from a Mercurial into a Sulphurous Nature. Again, it is called Inhumation, because by it the Spirit is inhumated, as a dead man buried in the ground. But because it goeth most slowly, it therefore needeth a longer time. The two former Circles do labour especially in dissolving, this in congealing although all of them work in both ways.

91. The Laws of this Circle are, that it be moved by the Feverish and most gentle heat of Dung, lest that the things volatile fly out, and the Spirit be troubled at the time of its strictest Conjunction with the Body, for then the business is perfected in the greatest tranquillity and ease; therefore we must especially beware lest the Earth be moved by any Winds or Showers. Lastly, as this third Circle may always succeed the second straightways and in due order, as the second the first: so by interrupted works and by course those three erratic Circles do complete one entire circulation, which often reiterated doth at length turn all things into Earth, and makes similarity between opposites.

92. Nature useth Fire, so also doth Art after its example, as an Instrument and Mallet in cutting out its works. In both operations therefore Fire is Master and Perfector. Wherefore the knowledge of Fire is most necessary for a Philosopher, without which as another Ixion (condemned to labour in vain) he shall turn about the Whorl of Nature to no purpose.

93. The name Fire is Equivocal amongst Philosophers; for sometimes it is used by Metonymy for heat; and so there be as many fires as heats. In the Generation of Metals and Vegetables Nature acknowledgeth a Three-fold Fire; to wit, Celestial, Terrestrial and Innate. The First flows from Sol as its Fountain into the Bosom of the Earth; it stirreth up Fumes, or Mercurial and Sulphurous vapours, of which the Metals are created, and mixeth itself amongst them; it stirreth up that torpid fire which is placed in the seeds of Vegetables, and addeth fresh sparks unto it, as a spur to vegetation. The Second lurketh in the bowels of the Earth, by the Impulse and action whereof the Subterraneous vapours are driven upwards as through pores and pipes, and thrusts outwards from the Centre towards the surface of the Earth, both for the composition of Metals, where the Earth swelleth up, as also for the production of Vegetables, by putrefying their seeds, by softening and preparing them for generation. The third Fire, viz., Innate is also indeed Solar; it is generated of a vapid smoke of Metals, and also being infused with the monthly provision grows together with the humid matter, and is retained as in a Prison; or more truly, as form is conjoined

with the mixed body; it firmly inhereth in the seeds of Vegetables, until being solicited by the point of its Father's rays it be called out, then Motion intrinsically moveth and informeth the matter, and becomes the Moulder and Dispenser of the whole Mixture. In the generation of Animals, Celestial Fire doth insensibly co-operate with the Animal, for it is the first Agent in Nature; for the heat of the female answereth to Terrestrial Fire; when the Seed putrefies, this warmth prepareth it. For truly the Fire is in the Seed; then the Son of Sol disposeth of the matter, and being disposed, he informeth it.

94. Philosophers have observed a three-fold Fire in the matter of their work, Natural, Unnatural, and Contra-Natural. The Natural they call the Fiery Celestial Spirit Innate, kept in the profundity of matter, and most strictly bound unto it, which by the sluggish strength of metal grows dull, until being stirred up and freed by the Philosophers' discretion and external heat, it shall have obtained a faculty of moving its body dissolved, and so it may inform its humid matter, by Un-folding Penetration, Dilatation and Congelation. In every mixed body Natural Fire is the Principle of Heat and Motion. Unnatural Fire they name that which being procured and coming from without is introduced into the matter artificially; that it may increase and multiply the strength of the natural heat. The Fire Contrary to Nature they call that which putrefieth the Compositum, and corrupteth the temperament of Nature. It is imperfect, because being too weak for generation, it is not carried beyond the bounds of corruption: such is the Fire or heat of the menstruum: yet it hath the name improperly of Fire against Nature, because in a manner it is according to Nature, for although it destroys the specific form, and corrupteth the matter, yet it disposeth it for reproduction.

95. It is more credible nevertheless that the corrupting Fire, called Fire against Nature, is not different from the Innate, but the first degree of it, for the order of nature requireth, that Corruption should precede Generation: the fire therefore that is innate, agreeable to the Law of Nature, performeth both, by exciting both successively in the matter: the first of corruption more gentle stirred up by feeble heat to mollify and prepare the body: the other of generation more forcible, moved by a more vehement heat, to animate and fully inform the Elementary body disposed of by the former. A double Motion doth therefore proceed from a double degree of heat of the same fire; neither is it to be accounted a double Fire, for far better may the name of "Fire contrary to Nature" be given to violent and destructive fire.

96. Unnatural Fire is converted into Natural or Innate Fire by successive degrees of Digestion, and increaseth and multiplieth it. Now the whole secret consisteth in the multiplication of Natural Fire, which of itself is not able to Work above its proper strength, nor communicate a perfect Tincture to imperfect Bodies; for although it be sufficient to itself, yet hath it not any further power; but being multiplied by the unnatural, which most aboundeth with the virtue of multiplying doth act far more powerfully, and reacheth itself beyond the bounds of Nature-colouring strange and imperfect bodies, and perfecting them, because of its plentiful Tincture, and the abstruse Treasure of multiplied Fire.

97. Philosophers call their Water, Fire, because it is most hot, and indued with a Fiery Spirit; again Water is called Fire by them, because it burneth the bodies of perfect Metals more than common fire doth for it perfectly dissolveth them, whereas they resist our Fire,

and will not suffer themselves to be dissolved by it; for this cause it is also called Burning Water. Now that Fire of Tincture is hid in the belly of the Water and manifests itself by a double effect, viz., of the body's Solution and Multiplication.

98. Nature useth a double Fire in the Work of generation, Intrinsic and Extrinsic; the former being placed in the seeds and mixtures of things, is hid in their Centre; and as a principle of Motion and Life doth move and quicken the body. But the latter, Extrinsic, whether it be poured down from Heaven or Earth, raiseth the former, as drowned with sleep, and compels it to action; for the vital sparks implanted in the seeds stand in need of an external motor, that they may be moved and act.

99. It is even so in the Philosophers' work; for the matter of the Stone possesseth his Interior Fire, which is partly Innate, partly also is added by the Philosophers Art, for those are united and come inward together, because they are homogeneous: the internal standeth in need of the external, which the Philosopher administereth according to the Precepts of Art and Nature; this compelleth the former to move. These Fires are as two Wheels, whereof the hidden one being moved by the visible one, it is moved sooner or later; and thus Art helpeth Nature.

100. The Internal Fire is the middle agent between the Motor and the Matter; whence it is, that as it is moved by that, it moveth this; and if so be it shall be driven intensely or remissly, it will work after the same manner in the matter. The Information of the whole Work dependeth of the measure of External Fire.

101. He that is ignorant of the degrees and points of external Fire, let him not start upon the Philosophical Work; for he will never obtain light out of darkness, unless the heats pass through their middle stages, like the Elements, whose Extremes are not converted, but only their Means.

102. Because the whole work consisteth in Separation and perfect Preparation of the Four Elements, therefore so many grades of Fire are necessary there unto; for every Element is extracted by the degree of Fire proper to it.

103. The four grades of Heat are called the heat of the Water Bath, the heat of Ashes, of Coals, and of Flame, which is also called "Optetic:" every grade hath its degrees, two at least, sometimes three; for heat is to be moved slowly and by degrees, whether it be increased or decreased; so that Matter, after Nature's example, may go on by degrees and willingly unto formation and completion; for nothing is so strange to Nature as that which is violent. Let the Philosopher propound for his consideration the gentle access and recess of the Sun, whose Light and Lamp bestoweth its heat to the things of the world, according to the times and Laws of the Universe, and so bestoweth a certain temperament upon them.

104. The first degree of the Bath of Heat is called the heat of a Fever; the second, of Dung. The first degree of the second grade is the simple heat of Ashes, the second is the heat of Sand. Now the degrees of Fire, Coals and Flame want a proper Name, but they are distinguished by the operation of the intellect, according to their intensity.

105. Three Grades only of Fire are sometimes found amongst Philosophers, viz., the Water Bath, of Ashes and of Flame: which latter comprehendeth the Fire of Coals and of Flame: the Heat of Dung is sometimes distinguished from the Heat of the Bath in degree. Thus for the most part Authors do involve the light in darkness, by the various expressions of the Philosophers' Fire; for the knowledge thereof is accounted amongst their chief secrets.

106. In the White Work, because three Elements only are extracted, Three degrees of Fire do suffice; the last, to wit the "Optetic," is reserved for the Fourth Element, which finisheth the Red Work. By the first degree the eclipse of Sol and Luna is made; by the second the light of Luna begins to be restored; by the third Luna attaineth unto the fulness of her splendour; and by the fourth Sol is exalted into the highest apex of his glory. Now in every part the Fire is administered according to the rules of Geometry; so that the Agent may answer to the disposition of the Patient, and their strength be equally poised betwixt themselves.

107. Philosophers have very much insisted upon secrecy in regard to their Fire; they scarce have been bold to describe it but shew it rather by a description of its qualities and properties, than by its name: as that it is called Airy Fire, Vaporous, Humid and Dry, Clear or Star-like; because it may easily by degrees be increased or remitted as the Artificer pleaseth. He that desireth more of the knowledge of Fire may be satisfied by the Works of Lullius, who hath opened the Secrets of Practice to worthy minds candidly.

108. Of the conflict of the Eagle and the Lion also they write diversely, because the Lion is the strongest animal, and therefore it is necessary that more Eagles act together (three at least, or more, even to ten) to conquer him: the fewer they are, the greater the contention, and the slower the Victory; but the more Eagles, the shorter the Battle, and the plundering of the Lion will more readily follow. The happier number of seven Eagles may be taken out of Lullius, or of nine out of Senior.

109. The Vessel wherein Philosophers decoct their work is twofold; the one of Nature, the other of Art; the Vessel of Nature which is also called the Vessel of Philosophy is the Earth of the Stone, or the Female or Matrix, whereinto the sperm of the Male is received putrefies, and is prepared for generation; the Vessel of Nature is of three sorts, for the secret is decocted in a threefold Vessel.

110. The First Vessel is made of a transparent Stone, or of a stony Glass, the form thereof some Philosophers have hid by a certain Enigmatic description; sometimes affirming that it is compounded of two pieces, to wit, an Alembic and a Bolt-head; sometimes of three at other times of the two former with the addition of a Cover.

111. Many have feigned the multiply of such like Vessels to be necessary to the Philosophical Work, calling them by divers names with a desire of hiding the secret by a diversity of operations; for they called it Dissolvent of solutions; Putrefactory for putrefaction; Distillatory for distillation; Sublimatory for sublimation; Calcinary for calcination &c.

112. But all deceit being removed we may speak sincerely, one only Vessel of Art sufficeth to terminate the Work of either Sulphur; and another for the Work of the Elixir; for the diversity of digestions requireth not the change of Vessels; yea we must have a care lest the Vessel be changed or opened before the First work be ended.

113. You shall choose a form of glass Vessel round in the bottom (or cucurbit), or at least oval, the neck a hand's breadth long or more, large enough with a straight mouth made like a Pitcher or Jug, continuous and unbroken and equally thick in every part, that it may resist a long, and sometimes an acute Fire The cucurbit is called a Blind-head because its eye is blinded with the Hermetic seal, lest anything from without should enter in, or the Spirit steal out.

114. The second Vessel of Art may be of Wood, of the trunk of an Oak, cut into two hollow Hemispheres, wherein the Philosophers' Egg may be cherished till it be hatched; of which see the Fountain of Trevisan.

115. The third Vessel Practitioners have called their Furnace, which keeps the other Vessels with the matter and the whole work: this also Philosophers have endeavoured to hide amongst their secrets.

116. The Furnace which is the Keeper of Secrets, is called Athanor, from the immortal Fire, which it always preserveth; for although it afford unto the Work continual Fire, yet sometimes unequally, which reason requireth to be administered more or less according to the quantity of matter, and the capacity of the Furnace.

117. The matter of the Furnace is made of Brick, or of daubed Earth, or of Potter's clay well beaten and prepared with horse dung, mixed with hair, so that it may cohere the firmer, and may not be cracked by long heating; let the walls be three or four fingers thick, to the end that the furnace may be the better able to keep in the heat and withstand it.

118. Let the form of the Furnace be round, the inward altitude of two feet or thereabouts, in the midst whereof an Iron or Brazen plate must be set, of a round Figure, about the thickness of a Penknife's back, in a manner possessing the interior latitude of the Furnace, but a little narrower than it, lest it touch the walls; it must lean upon three or four props of Iron fixed to the walls, and let it be full of holes, that the heat may be the more easily carried upwards by them, and between the sides of the Furnace and the Plate. Below the Plate let there be a little door left, and another above in the walls of the Furnace, that by the Lower the Fire may be put in, and by the higher the temperament of the heat may be sensibly perceived; at the opposite part whereof let there be a little window of the Figure of a Rhomboid fortified with glass, that the light over against it may shew the colours to the eye. Upon the middle of the aforesaid plate, let the Tripod of secrets be placed with a double Vessel. Lastly, let the Furnace be very well covered with a shell or covering agreeable unto it, and take care that the little doors be always closely shut, lest the heat escape.

119. Thus thou hast all things necessary to the First Work, the end whereof is the generation of two sorts of Sulphur; the composition and perfection of both may be thus finished.

The Practice of the Sulphur

Take a Red Dragon, courageous, warlike, to whom no natural strength is wanting; and afterwards seven or nine noble Eagles (Virgins), whose eyes will not wax dull by the rays of the Sun: cast the Birds with the Beast into a clear Prison and strongly shut them up; under this let a Bath be placed, that they may be incensed to fight by the warmth, in a short time they will enter into a long and harsh contention, until at length about the 45th day or the 50th the Eagles begin to prey upon and tear the beast to pieces, which dying will infect the whole Prison with its black and direful poison, whereby the Eagles being wounded, they will also be constrained to give up the ghost. From the putrefaction of the dead Carcasses a Crow will be generated, which by little and little will put forth its head, and the Heat being somewhat increased it will forthwith stretch forth its wings and begin to fly; but seeking chinks from the Winds and Clouds, it will long hover about; take heed that it find not any chinks. At length being made white by a gentle and long Rain, and with the dew of Heaven it will be changed into a White Swan, but the new born Crow is a sign of the departed Dragon. In making the Crow White, extract the Elements, and distil them according to the order prescribed, until they be fixed in their Earth, and end in Snow-like and most subtle dust, which being finished thou shalt enjoy thy first desire, the White Work.

120. If thou intendest to proceed further to the Red, add the Element of Fire, which is not needed for the White Work: the Vessel therefore being fixed, and the Fire strengthened by little and little through its grades, force the matter until the occult begin to be made manifest, the sign whereof will be the Orange colour arising: raise the Fire to the Fourth degree by its degrees, until by the help of Vulcan, purple Roses be generated from the Lily, and lastly the Amaranth dyed with the dark Redness of blood: but thou mayest not cease to bring out Fire by Fire, until thou shalt behold the matter terminated in most Red ashes, imperceptible to the touch. This Red Stone may rear up thy mind to greater things, by the blessing and assistance of the holy Trinity.

121. They that think they have brought their work to an end by perfect Sulphur, not knowing Nature or Art, and to have fulfilled the Precepts of the secret are much deceived, and will try Projection in vain; for the Praxis of the Stone is perfected by a double Work; the First is the creation of the Sulphur; the Second is the making of the Elixir.

122. The aforesaid Philosophers' Sulphur is most subtle Earth, most hot and dry, in the belly whereof the Fire of Nature abundantly multiplied is hidden. Therefore it deserveth the name of the Fire of the Stone, for it hath in itself the virtue of opening and penetrating the bodies of Metals, and of turning them into its own temperament and producing its like, wherefore it is called a Father and Masculine seed.

123. That we may leave nothing untouched, let the Students in Philosophy know that from that first Sulphur, a second is generated which may be multiplied ad infinitum: let the wise

man, after he hath got the everlasting mineral of that Heavenly Fire, keep it diligently. Now of what matter Sulphur is generated, of the same it is multiplied, a small portion of the first being added, yet as in the Balance. The rest, a tyro may see in Lullius, it may suffice only to point to this.

124. The Elixir is compounded of a threefold matter, namely, of Metallic Water or Mercury sublimated as before; of Leaven White or Red, according to the intention of the Operator; and of the Second Sulphur, all by Weight.

125. There are Five proper and necessary qualities in the perfect Elixir, that it be fusible, permanent, penetrating, tincturing, and multiplying; it borroweth its tincture and fixation from the Leaven; its penetration from the Sulphur; its fusion from Argent vive, which is the medium of conjoining Tinctures; to wit of the Ferment and Sulphur; and its multiplicative virtue from the Spirit infused into the Quintessence.

126. Two perfect Metals give a perfect Tincture, because they are dyed with the pure Sulphur of Nature, and therefore no Ferment of Metals may be sought except these two bodies; therefore dye thy Elixir White and Red with Luna and Sol; Mercury first of all receives their Tincture, and having received it, doth communicate it to others.

127. In compounding the Elixir take heed you change not or mix any thing with the Ferments, for either Elixir must have its proper Ferment, and desireth its proper Elements; for it is provided by Nature that the two Luminaries have their different Sulphurs and distinct tinctures.

128. The Second work is concocted as the First, in the same or a like Vessel, the same Furnace, and by the same degrees of fire, but is perfected in a shorter time.

129. There are three humours in the Stone, which are to be extracted successively; namely, Watery, Airy, and Radical; and therefore all the labour and care of the Workman is employed about the humour, neither is any other Element in the Work of the Stone circulated beside the humid one. For it is necessary, in the first place, that the Earth be resolved and melted into humour. Now the Radical humour of all things, accounted Fire, is most tenacious, because it is tied to the Centre of Nature, from which it is not easily separated; extract, therefore, these three humours slowly and successively; dissolving and congealing them by their Whorls, for by the multiplied alternative reiteration of Solution and Congelation the Whorl is extended and the whole work finished.

130. The Elixir's perfection consisteth in the strict Union and indissoluble Matrimony of Siccum and Humidum, so that they may not be separated, but the Siccum may flow with moderate heat into the Humidum, abiding every pressure of Fire. The sign of perfection is that if a very little of it be cast in above the Iron or Brazen Plate while very hot, it flow forthwith without smoke.

Let three weights of Red Earth or of Red Ferment, and a double weight of Water and Air well ground up be mixed together. Let an Amalgama be made like Butter, or Metalline

Paste, so that the Earth being mollified maybe insensible to the touch. Add one weight and a half of Fire; let these be transferred to the Vessel and exposed to a Fire of the first degree; most closely sealed; afterwards let the Elements be extracted out of their degrees of Fire in their order, which being turned downwards with a gentle motion they may be fixed in their Earth, so as nothing Volatile may be raised up from thence; the matter at length shall be terminated in a Stone, Illuminated, Red and Diaphanous; a part whereof take at pleasure, and having cast it into a Crucible with a little Fire by drops give it to drink its Red Oil and incerate it, until it be quite melted, and do flow without smoke. Nor mayest thou fear its flight, for the Earth being mollified with the sweetness of the Potion will retain it, having received it, within its bowels: then take the Elixir thus perfected into thine own power and keep it carefully. In God rejoice, and be silent.

132. The order and method of composing and perfecting the white Elixir is the same, so that thou usest the white Elements only in the composition thereof ; but the body of it brought to the term of decoction will end in the plate; white, splendid, and crystal-like, which incerated with its White Oil will be fused. Cast one weight of either Elixir, upon ten times its weight of Argent-vive well washed and thou wilt admire its effect with astonishment.

133. Because in the Elixir the strength of Natural Fire is most abundantly multiplied by the Spirit infused into the Quintessence, and the depraved accidents of bodies, which beset their purity and the true light of Nature with darkness, are taken away by long and manifold sublimations and digestions; therefore Fiery Nature freed from its Fetters and fortified with the aid of Heavenly strength, works most powerfully, being included in this our Fifth Element: let it not therefore be a wonder, if it obtain strength not only to perfect imperfect things, but also to multiply its force and power. Now the Fountain of Multiplication is in the Prince of the Luminaries, who by the infinite multiplication of his beams begetteth all things in this our Orb, and multiplieth things generated by infusing a multiplicative virtue into the seeds of things

134. The way of multiplying the Elixir is threefold: By the first: R, Mingle one weight of Red Elixir, with nine times its weight of Red Water, and dissolve it into Water in a Vessel suitable for Solution; the matter being well dissolved and united coagulate it by decoction with a gentle Fire, until it be made strong into a Ruby or Red Lamel, which afterwards incerate with its Red Oil, after the manner prescribed until it melt and flow; so shalt thou have a medicine ten times more powerful than the first. The business is easily finished in a short time.

135. By the Second manner. R, What Portion thou pleasest of thy Elixir mixed with its Water, the weights being observed; seal it very well in the Vessel of Reduction, dissolve it in a Bath, by inhumation; being dissolved, distil it separating the Elements by their proper degrees of fire, and fixing them downwards, as was done in the first and second work, until it become a Stone; lastly, incerate it and Project it. This is the longer, but yet the richer way, for the virtue of the Elixir is increased even an hundred fold; for by how much the more subtle it is made by reiterated operations, so much more both of superior and inferior strength it retaineth, and more powerfully operateth.

136. Lastly, take one Ounce of the said Elixir multiplied in virtue and project it upon an hundred of purified Mercury, and in a little time the Mercury made hot amongst burning Coals will be converted into pure Elixir; whereof if thou castest every ounce upon another hundred of the like Mercury, Sol will shine most purely to thine eyes. The multiplication of White Elixir may be made in the same way. Study the virtues of this Medicine to cure all kinds of diseases, and to preserve good health, as also other uses thereof, out of the Writings of Arnold of Villa Nova, Lullius and of other Philosophers.

137. The Significator of the Philosopher will instruct him concerning the Times of the Stone, for the first Work "ad Album" must be terminated in the House of Luna; the Second, in the second House of Mercury. The first Work "ad Rubeum," will end in the Second House of Venus, and the last in the other Regal Throne of Jupiter, from whence our most Potent King shall receive a Crown decked with most precious Rubies:

Thus doth the winding of the circling Year
Trace its own Foot-steps, and the same appear.

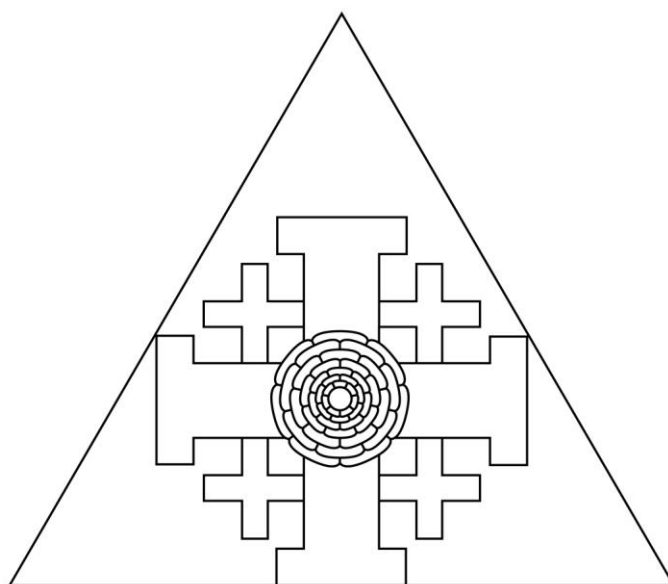
138. A Three-Headed Dragon keepeth this Golden Fleece; the first Head proceedeth from the Waters, the second from the Earth, the third from the Air; it is necessary that these three heads do end in One most Potent, which will devour all the other Dragons; then a way is laid open for thee to the Golden Fleece. Farewell! diligent Reader; in Reading these things invoke the Spirit of Eternal Light ; Speak little, Meditate much, and Judge aright.

The Times of the Stone

The interpretation of The Philosophers' Significator. To every Planet two Houses were assigned by the Ancients, Sol and Luna excepted; whereof the planet Saturn hath his two houses adjoining. Philosophers in handling their Philosophical work, begin their years in Winter, to wit; the Sun being in Capricorn, which is the former House of Saturn; and so come towards the right hand. In the Second place the other House of Saturn is found in Aquarius, at which time Saturn, i.e., the Blackness of the work of the Magistry begins after the forty-fifth or fiftieth day. Sol coming into Pisces the work is black, blacker than black, and the head of the Crow begins to appear. The third month being ended, and Sol entering into Aries, the sublimation or separation of the Elements begin. Those which follow unto Cancer make the Work White, Cancer addeth the greatest whiteness and splendour, and doth perfectly fill up all the days of the Stone, or white Sulphur, or the Lunar work of Sulphur; Luna sitting and reigning gloriously in her House, In Leo, the Regal Mansion of the Sun, the Solar work begins, which in Libra is terminated into a Ruby Stone or perfect Sulphur. The two signs Scorpio and Sagittarius which remain are required for the completing of the Elixir. And thus the Philosophers' admirable offspring taketh its beginning in the Reign of Saturn, and its end and perfection in the Dominion of Jupiter.

The Esoteric Order of the
Golden Dawn

AESCH-MEZAREPH
OR
PURIFYING FIRE



PHILOSOPHUS 4=7

Preface

By: V. H. Frater Sapere Aude.

The Aesch Mezareph or Ash Metzareph, is only known to persons of Western Culture from the Latin Translation found in a fragmentary condition in the work entitled *Kabalah Denudata* by Knorr von Rosenroth, published at Sulzbach in 1677-84. These volumes have as a sub-title "The Transcendental, Metaphysical and Theological Doctrines of the Hebrews", and they enshrine a Latin translation, with part of the Hebrew text and commentaries, of the great Sohar or Zohar, "The Book of Splendour" which is the most famous of all the Hebrew mystical codices of the Kabalah.

Three of the principal tracts of the Zohar are now familiar to English readers through the translation of my friend, MacGregor Mathers: his edition of the Book of Concealed Mystery, The Greater Holy Assembly, and The Lesser Holy Assembly, has obtained so great a circulation that I am emboldened to issue this volume, which exemplifies the Kabalistic scheme of Alchymy, as one of the series of *Collectanea Hermetica*. The Aesch Metzareph is still extant as a separate treatise in what is called the Hebrew language, but which is more properly Aramaic Chaldee: it was a companion volume to the Chaldean Book of Numbers so often referred to by H. P. Blavatsky, and which is no longer to be procured, although I have reason to think that copies still exist in concealment.

The first volume of Rosenroth's work consists entirely of a Kabalistic Lexicon. Upon the title page is inscribed:

Apparatus in Librum Sohar
nempe
Loci communes Kabalistici
secundum ordinem Alphabeticum
concinnati, qui Lexici instar esse possunt.

Upon the main title page of the work he describes this portion as collected from five sources:

- I. Clavis ad Kabalam antiquam: i. e. explicatio et ad debitas Classes Sephiristicas facta distributio omnium nominum et cognominum Divinorum e Libro Pardes.
- II. Liber Schaare Orah seu Portae Lucis.
- III. Kabala recentior. Rabbi Jizchak Loria.
- IV. Index plurimarum materialium Cabalisticarum in ipso Libro Sohar propositarum.
- V. Compendium Libri Cabalistico-Chymici, Aesch Metzareph dicti, de Lapide Philosophico.

The Aesch Metzareph can be re-constructed from its fragments scattered through this Lexicon, almost in its entirety. This work has been done by the Lover of Philalethes, who published the English version of 1714.

The present volume is a Reprint of that English version, in its original form; many corrections however, have been made, and a few changes in spelling and diction

introduced in order to avoid archaic forms, leading young students into difficulties. For instance, Kabalah is written instead of Kabbala, because the Hebrew word has only one B, and ah represents the Hebrew letter He better than the English a, which suggest that the word is spelled with the Hebrew Aleph.

The Hebrew or Chaldee name of this treatise is spelled thus *Prēmh #*). The Lover of Philalethes of 1774 spelled this in English by a diphthong AESCH; and in the second word he puts Z for Tz, Zain for Tzaddi, this leads to confusion and error. The meaning of Ash or Ashah is "fire" or "a fire offering", and metzareph is "cleansing" or "purifying". The whole title refers to "Cleansing Fires", as the mode by which pure gold was obtained in Alchemy, by burning off the gross and so separating the pure from the impure-on the material plane! While the cleansing fire of trial is also a suitable simile for the purification and exaltation of the human soul on the plane of spiritual Alchemy. The words Ash Metzareph, or Aesch Mezareph as Rosenroth spells it, are found in the book of Malachi, cap. 3, v. 2, where it is said that the messenger of the Lord is like a "refiner's fire."

There are in the book many references to other old Hebrew and Chaldee works, several of these are included in the great collection of tracts called the Talmud; of this work there are two great forms, the Talmud of Babylon, and that of Jerusalem. The former is the more important, and is more learned and mystical. Among the tracts referred to, are: Pirke Aboth, PRQI ABUT, Sayings of the Fathers; Baba Kama, BBA QMA, The first Gate; Baba Bathra, BBA BTRA, The Latter Gate; Baba Metsia, BBA MTzIOA, The Middle Gate.

The work Schaare Orah mentioned by Rosenroth is the Hebrew ShOR AURH or Gate of Light written by Rabbi Joseph Gikatilla ben Abraham.

The Liber Pardes of Rosenroth is the book Sepher Pardesh Rimmonim, or Garden of Pomegranates, its author was Rabbi Moses Cordovero, or Remak, who flourished about 1550.

The value of this treatise is so largely dependent upon the Literal Kabalah and the method of Gematria, or the mutual conversion between letters and numbers that it is wise to introduce here a table of the English letters attributed to the Hebrew Letters and Numbers. The system followed is that conventional one laid down in Wynn Westcott on "Numbers", which has also been adopted in each of the previous volumes of the series of Collectanea Hermetica. The system is only an approximation to the true rendering of Hebrew into English; as for example I is adopted for Yod, but some authors used I or Y or J; and for Ayin, O is adopted which has sometimes the force of Ay and O, and at others of Gn, when used as a consonant.

| | | | | |
|----------------|---------------|---------------|---------------|---------------|
|) A 1 | b B 2 | g G 3 | d D 4 | h H 5 |
| w V 6 | z Z 7 | x Ch 8 | + Th 9 | y I 10 |
| k K 20 | l L 30 | m M 40 | n N 50 | s S 60 |
| (O 70 | p P 80 | c Tz 90 | q Q 100 | r R 200 |
| # Sh 300 | t T 400 | | | |

The special final Letters are not used as numerals in the Aesh Metzareph.

The Aesh Metzareph is almost entirely Alchymical in its teachings, and is suggestive rather than explanatory in its words. The allegorical method of teaching runs through it, and the similes have to be kept carefully in mind, otherwise confusion will result. Several Alchymic processes are set out, but not in such a way that they could be carried out by a neophyte; any attempt to do so would discover that something vital was missing at one stage or other.

But although the Aesh Metzareph is not a manual of practical Alchymy, yet an attentive study of its statements considered with accurate relation to the numerical allusions, may give some true conclusions as to the materia and agents to be employed in the several forms of Transmutation.

The nominal Christian of narrow views will see in this tract a confirmation of his opinion, that Alchymy is an unholy art and prompted by the Evil One; and there is perhaps no book which contains more Scripture verses referred to as illustrating the means and aims of Alchymy; so that perhaps such a one may point to this work as the brightest example of the assertion that "the Devil can quote even Holy Scripture to his purpose."

Purifying Fire

Chapter 1

Elisha was a most notable prophet, an example of natural wisdom, a despiser of riches, (as in the history of the healing of Naaman sheweth, 2 Kings; c. 5, v. 16) and therefore truly rich. According to what is said in Pirke Aboth, Who is rich? He that rejoiceth in his portion, cap. 4. For so the true physician of impure metals hath not an outward show of riches, but is rather like the Tohu of the first nature, empty and void. Which word is of equal number with the word Elisha, 411. For it is a very true saying in Baba Kama, fol. 71. col. 2. The thing which causeth riches, (such as natural wisdom) is supplied instead of riches.

Learn therefore to purify Naaman, coming from the North, out of Syria, and acknowledge the power of Jordan: Which is as it were Jardin that is the river of judgment flowing out of the North.

And remember that which is said in Baba Bathra, fol. 25, col. 2. He that will become wise, let him live in the South; and he that will grow rich, let him turn himself toward the North, etc. Although in the same place Rabbi Joshua Ben Levi say, let him live always in the south, for whilst he becomes wise, at the same time he becomes rich. "Length of Days is in her right hand, and in her left, riches and honor." Prov. c. 3, v. 16. So thou wilt not desire other riches.

But know, that the Mysteries of this Wisdom, differ not from the superior Mysteries of the Kabbalah. For such as is the consideration of the Predicaments in Holiness, the same is also in impurity; and the same sephiroth which are in Atziluth, the same are in Assiah, yea, the same in that kingdom, which is commonly called the Mineral Kingdom; although their excellency is always greater upon the spiritual plane. Therefore the metallic root here posseseth the place of Kether, which hath an occult nature, involved in great obscurity, and from which all Metals have their origin; even as the nature of Kether is hidden and the other sephiroth flow from thence.

Lead hath the place of Chokmah, because Chokmah immediately proceeds from Kether, as it immediately comes from the Metallic root, and in Aenigmatic similes, it is called the "Father" of the following natures.

Tin posseseth the place of Binah, shewing Age, and by its greyness, and shadowing forth severity and judicial rigour, by its crackling.

Silver is placed under the classes of Chesed, by all the masters of the Kabbalah, chiefly for its colour and use.

Thus far the white natures. Now follow the red. Gold is placed under Geburah, according to the most common opinion of the Kabbalists; Job in c. 37, v. 22, also tells us that gold cometh from the North, not only for its colour but for the sake of its Heat and Sulphur.

Iron is referred to Tiphareth, for he is like a man of war, according to Exod., c. 15, v. 2, and hath the name of "Seir Anpin," from his swift anger, according to Psalm 2, v. ult., "kiss the son lest he be angry."

Netzach and Hod are the two Median places of the Body and the seminal receptacles, and refer to the Hermaphroditic Brass. So also the two pillars of the Temple of Solomon *referring to these two sephiroth) were made of Brass, I Kings, c. 7, v. 15.

Jesod is Argent vive. For to this, the name "Living" is Characteristically given; and this living water is in every case the foundation of all nature and of the metallic art.

But the true medicine of metals is referred to Malkuth, for many reasons; because it represents the rest of the natures under the Metamorphoses of Gold and silver, right and left, Judgment and mercy, concerning which we will speak more largely elsewhere.

Thus I have delivered to thee the Key to unlock many secret gates, and have opened the door to inmost core of nature. But if anyone hath [placed those things in another order, I shall not contend with him, inasmuch as all systems tend to the one truth.

For it may be said, the three Supernals are the Three fountains of metallic things. The thick water is Kether, Salt is Chokmah, and Sulphur is Binah; for known reason. And so the seven inferior will represent the seven metals, viz., Gedulah and Geburah, Silver and Gold; Tiphareth, Iron; Netzach and Hod, Tin and copper; Jesod, Lead; and Malkuth will be the metallic woman, and the Luna of the wise men; and the field into which the seeds of secret minerals ought to be cast, that is the water of gold, as this name (Mezahab) occurs, Genesis, c. 36, v. 39.

But know, my son, that such mysteries are hid in these things as no tongue may be permitted to utter.

But I will not offend anymore with my tongue, but will keep my mouth with a Bridle, Psalm 39, v. 2.

Gehazi the Servant of Elisha, is the type of the vulgar students of nature, who contemplate the valley and depths of nature, but do not penetrate into her secrets.

hence they labour in vain, and remain servants forever. they give counsel about procuring the son of the wise men whose generation exceeds the power of nature, but they can add nothing to assist in his generation, 2 Kings, c. 4, v. 14 (for which purpose a Man like Elisha is required). For nature doth not open her secrets to them, v. 26, but contemns them, v. 3, and the raising of the dead is impossible to them, v. 31, They are covetous, cap. 5, v. 20; Liars, v. 22; Deceivers, v. 25; Prattlers of other Men's Deeds, 2 Kings, c. 8, v. 4-5, and instead of riches, contempt and poverty, v. 27. For the word Gehazi, and the word Col, Prophane or common, have both the same number.

Chapter 2

In metallic things, Geburah is of the class to which gold is referred; which has again its decad (Ten orders or degrees.) So that,

1. Chethem, that is, pure fine gold, is referred to the Kether thereof; which, Canticles, c. 5, v. ii, is referred to the head.

2. Batzar, gold, is referred to Chokmah, as though laid up in strongholds, Job, c.22, v. 24, 25, and c 36, v. 19.

3. Charutz, Prov., c. 8, v. 10, is referred to Binah, from the digging of it; which name belongs to the feminine gender.

4. Zahab shachut, that is, fine and drawn gold, 3 Chron., c. 9, v. 15, because it hath the analogy to the Thread of Chesed.

5. Zahab, alone, is referred to Geburah, because Gold cometh from the North, Job, c. 37, v. 22.

6. Paz, and Zahab Muphaz, are referred to Tiphareth, I Kings, c. 10, v. 18; Psalm, c. 2, v. 4 and 19, v. II; and Daniel, c. 10, v. 5. For so Tiphareth and Malkuth are compounded in the Golden Throne, I Kings, c. 10m v. 18; also when it is called a vessel of Gold, Job, c. 28, v. 17; a Crown of Gold, Psalm 21, v. 3; Bases of Gold cant., c. 5, v. 15

7. Zahab Sagur, is referred to Netzach, that is gold shut up, I Kings, c. 4, v. 20, 21, Job, c. 28, v. 15 to wit, to bring forth seed.

8. Zahab Parvajim, is referred to hod; 2 Chron., c. 3, v. 6, I Kings, c. 6, v.20, from its likeness to the Blood of Young Bullocks, for this kind is red at the left hand.

9. Zahab Tob, is referred to Jesod, that is good Gold, Gen., c. 2, v. 12, for this kind is called good, after the manner of a good man.

10. But Zahab ophir, is referred to Malkuth, Job, c. 22, v. 24, for it is the name of a land (or Earth) as called so from Ashes. See also I Chronicles, c. 29, v. 4.

and now concerning the name Zahab, I will lead thee into the cave of the hidden Matter, and will shew thee the treasures of Solomon mentioned in nehemiah, c. 13, v. 13, viz., the perfection of Stones, Exodus, c. 26, v. 6.

Come See! There are many places, to which gold is referred, viz., Geburah and Binah, and other special places, where the species of Gold are disposed by one thus, by another other ways. But now I represent to thee the Nature of Gold in Tiphareth.

Neither can you object out of the Zohar or Tikkunim. For know, that in this place ought to be understood Tiphareth, of the measure or degree of Geburah. And it is a great mystery, because Tiphareth commonly contains Iron under it, from whence we seek Gold.

This is the Sol or Sun of nature and art, whose lesser number is ten, the symbol of all perfection; which number by Gematria also shews you the lesser number of Tiphareth; likewise the word Atah belonging to the same in its lesser computation.

Mingle therefore Iron and clay, Daniel, c. 2, v. 33, and thou shalt have the Foundation of Gold.

This is that gold, to which is attributed the Notarikon of Tetragrammaton, Exodus, c. 32, v. 5, in the History of the Calf, which was to be ground to powder, and thrown upon the waters, v. 20, whence you shall see seven kinds of Gold immediately following one another in the work.

First, simple, gold, which is called Zahab barely; for it is truly Gold, tho' not digged out of the Earth; nor destroyed by the Violence of the Fire, but living, rising out of the

Water; sometimes of a black, sometimes of a yellowish, and often like a peacock's color; going back of its own accord in the waters, and this may be called Zahab Saba, as tho' you should say, Sabi, the Gold of Captivity, because tis newly capture, and shut up in its Prison; where it keeps a fast of forty days and nights that you know not what is become of it, Exodus, c. 32, v. 1; for there is then no external appearance, even as Moses was hidden and they knew not what had become of him.

Secondly, it becomes Zahab Shacuth as though killed and slain, for it dies and its corpse putrefies and grows black: then it is under Judgment and the shells rule it, an the powers of the name of 42 letters of the alphabet will determine for you.

Fourthly, it become Zahab Tob, because it is good to colour, tho not of the colour of gold, but silver. This may be called Chethem. For it may be so called, according to Lam., c. 4, v. 1. How shall gold be coloured with redness, and Hacchethem Hattob, i.e., good silver be changed? and thence is referred that text in Job, c. 22, v. 24, and put it upon Opher, he would have said Opheret, Lead, Batsar, silver, that is this white gold. For from hence you shall have silver. And to silver when it shall be in the state of a stone, add Nachlim, rivers of Metallic Waters; from whence you shall have Ophir, that is Gold of Ophir, whence you shall have Ophir, that is gold of Ophir, which was accounted the best. Now you shall have the number of the great name Eheieh; for thou shalt possess, after twenty-one days, these things. If thou wilt now open thy Treasure, open it; but it shalt yet only give silver as stones, I Kings, c. 10, v. 27.

But if thou desire more, let thy gold be.

Fifthly, Zahah sagur, i.e., Shut-up gold: Let it remain in the prison, in the place of its maturation, in the bowels of the Earth of the wise men all the time of the Decumbiture of Ezekiel, c. 4, v. 6. And thy Gold shall become the

Sixth, Jarak Rak i.e., yellow Gold, like Zahab Parvajim. these are the thirty Men, Judges, c. 14, v. 19, whom Sampson slew. For this being done,

Seventhly, your gold will be Paz and Muphaz and Uphaz; being strengthened to conquer and colour all imperfect metals.

This is that Charutz, that sharp pointed (or penetrating) thing; which Job, c. 41, v. 30, says ought to be cast upon clay, i.e., imperfect metals, that hath are of equal numbers. And make it to boil like a deep pot, a sea of thick metallic waters; and it shall become like a vessel of paint: But after that it shall make the Path to shine, v. 31-32. Blessed be the name of the glory of his kingdom for ever and ever. I write these things, I the insignificant one, according to my slender knowledge, who have earnestly sought out secret things, to the healing of all creatures. But that which moved me thereto is spoken in Sohar Heaesinu, fol. 145, cap. 580, concerning the office of a physician, that I should not desist from the good and right way until I should find the best medicine: and the words are these;

It is written, Deut., c. 32, v. 10, 'He found him in Desert land and in the waste howling wilderness; he led him to find causes, and made him understand and kept him as the apply of his eye. And rightly because he hath compelled all the Cortices to serve him." Thus far was it written in the book of Kartanaeus the Physician. And then he drew from this text various observations necessary to a wise physician about the cure of the patient, lying in the chamber of sickness, Genesis, c. 39, v. 20, where the captives of the King may worship the Lord of the World. For when a prudent physician comes, he finds him in the land of the desert, and in the widerness of the howling solitude, which are as the diseases afflicting him, and finds him in the captivity of the king.

Here it may be objected that it is not lawful to cure him, because the Holy One, who is blessed forever, that caused him to be ill and as if a captive. But this is not so; for David says, Psalm 41, v. 2, "Blessed is he who considereth (the curing of) the poor; the Lord will preserve him and keep him alive." For he is poor who lies in the House of Sickness; and if the physician be wise that Holy One, who is blessed forever, loads him with blessings, in reference to him, whom he cures. That physician finds him in the land of the desert that is ill, etc. and what is to be done for him; Rabbi Eleasar hath told us: Hitherto we have heard nothing of that Physician, nor of his book; except that once a certain merchant told me that he heard his Father say, that in his time there was a certain physician, who having seen a patient, presently said, "This one will live and that one will die"; and that it was reported of him, that he was a just and true Man fearing sin; and that, if any man could not procure those things he needed, he would buy them for him, and freely supply his necessities; and that it was said, there was not so nice a Man in the whole world, and that he did more with his prayers, than with his hands. And when we supposed this man to be the very same physician, the merchant made reply, certainly his book is in my hands, having been left to me as an inheritance by my Father; and all the sayings of that Book are hidden in the mystery of the law: and in it we do find profound secrets, and many medicines; which notwithstanding, is not lawful to apply to any, except to him that feareth sin, etc. Rabbi Eleasar said, Lend it to me. he replied, I will, so as to shew to you the ower of the sacred Light. And you have heard (said Rabbi Eleasar) that Book was in my hands twelve months, and we found in it sublime and precious Lights, etc. and we have found in it various sorts of medicines, ordered according to the prescriptions of the Law, and the profound secrets, etc. And we said, blessed be the Holy and Merciful One, Who bestoweth a share of Wisdom upon Men from the supernal wisdom. Thus far here.

These things moved me to seek the like good and secrets books; and from the good hand of my God I found that which I now teach to thee. And the Camea of this metal is altogether wonderful, for it consists of six times six partitions, everywhere wonderfully shewing the virtue of the letter Vau, related to Tiphareth. And all the columns and lines, as well from the bottom to the top, as from the right to the left, and from one angle to another, give the same sum; and thou mayest vary the same ad infinitum. And the various totals always observe this principle, that their lesser number is always 3, 9, or 6, and again, 3, 9 or 6; and so on. Concerning which I could reveal many things to thee.

Now I add this example, which shows as the total of a line the number 216 of Arjeh our wonderful Lion, 14 times, which is the names Zahab, Gold. Compute and be rich.

| | | | | | |
|----|----|----|----|----|----|
| 11 | 63 | 5 | 67 | 69 | 1 |
| 13 | 21 | 53 | 55 | 15 | 59 |
| 37 | 27 | 31 | 29 | 45 | 47 |
| 35 | 39 | 43 | 41 | 33 | 25 |
| 49 | 57 | 19 | 17 | 51 | 23 |
| 71 | 9 | 65 | 7 | 3 | 61 |

Chapter 3

Cheseeph, silver is referred to Gedulah on account of its whiteness which denotes mercy and pity. In Raja Meh. It is said that by 50 silver shekels, Deut., c. 22, v. 29, is understood Binah, understanding, but when from 50 portals it inclines to the side of Gedulah see the book Pardes Rimmonim, tract 23, c. II.

Cheseeph, Silver, in metallic things Rabbi Mordechai writes thus:

Let the red minera of silver be taken, let it be ground very finely; add an ounce and a half of the Calx of Luna to six ounces of it. Let it be placed in a sand bath in a vial sealed. Let there be given a small fire for the first eight days, lest its radical humidity e the third yet stronger; and on the fourth, that the sand may not be red hot, but so that when water is dropped upon it, it may hiss. Then on the top of the glass, thou shalt have a white matter, which is the materia prima or tinging arsenic, being the living water of metals, which all Philosophers call dry water, or their vinegar. Let this be purified thus: Take of the crystalline matter sublime; let it be ground upon a marble, with an equal part of Calx of Luna, and let it be put int a vial sealed, and set in a sand bath again, the first two hours with a gentle fire, the second with a stronger and the third with one yet more violent, and increased till the sand will hiss, and our arsenic will be sublimed again, the starry beams being sent forth. and since a quantity of this is required thou shalt augment it thus: Take six ounces of this, and an ounce and a half of the most pure filings of Luna, and make an Amalgama, and let them be digested in a vial in hot ashes, till all the Luna be dissolved, and converted into arsencial water.

Take an ounce and a half of this spirit, and place it in a closed vial: let this be put into hot ashes, and it will ascend and descend; which heat continue, till it leaves off sweating, and it lies at the bottom the colour of ashes. Thus the matter is dissolved and putrefied.

Take one part of this Cinereous matter, and half a part of the aforesaid water, let them be mixed and sweat in a glass, as before, which will happen in about eight days; when the cinereous Earth shall begin to wax white, take it out, and let it be imbibed with five washings of its lunar water, and digested as before. Let it be imbibed the third time, with five ounces of the same water, and coagulated as before, for eight days. The fourth imbibition requires seven ounces of the lunar water. And the sweating being ended, this preparation is finished.

Now for the white work. Take 21 Drachms of this white Earth, 14 Drachms of the lunar water 10 Drachms of Calx of most pure Luna; mix them upon a marble slab and commit them to coagulation, till they grow hard; imbibe it with three parts of its own water till it hat drank up this portion; and repeat that so often, till it flow on a copper plate, made red hot, without smoke; and then thou shalt have the tincture of the white, which thou mayests increase by the means aforesaid.

For the Red, you must use Calx of sol, and a stronger Fire; and tis a work of about four months. Thus this author.

Let this be compared with the writing of the Arab Philosopher (Geber), where he writes very fully of the Arsenical matter.

Chesed, in the metallic kingdom, is Luna, nemine Contradicente. And so the lesser number of Gedulah is as that of Sama, or Sima. Silver is referred to in Prov., c. 16, v. 16, and c. 17, v. 3 and also Psalm 12, v. 7, and Job, c. 28, v. I. Silver is also found allotted to

each one of the Sephirotic Decad, thus see the c. 38 of Exodus, v. 17 and 19, where silver forms the Chapters of the pillars representing Kether or the summit. While silver is compared with Chokmah, in Proverbs, c. 2, v. 4, and to Binah, in Prov., c. 16, v. 16.

Gedulah is manifest out of the history of Abraham. where silver is always preferred, Gen, c. 13, v. 2, and c. 23, v. 15, 16, and c. 24, v. 35, 53.

Geburah is shewed, when Silver is put in the Fire, Prov., c. 17, v. 3, and Num., c. 31, v. 21. Psalm 66, c. 22, v. 22. Zech., c. 13, v. 9. Mal., c. 3, v. 3.

Tiphareth is the breast of the statue, in Dan., c. 2 v. 32.

Netzach is a vein of silver, in Job, c. 28, v. 1.

Hod are the silver trumpets, num., c. 10, v. 2.

Jesod is found in Prov., c. 10, v. 20, and Malkuth in Psalm 12, v. 6.

The camea of this metal represents nine times nine squares, showing the same sum twenty times, viz., 369, and in its lesser number 9, which all the variations shew, though they should be a thousand times a thousand; because this Chesed (which is Mercy) endureth for ever. Psalm 136, v. 1.

| | | | | | | | | |
|----|----|----|----|----|----|----|----|----|
| 37 | 78 | 29 | 70 | 21 | 62 | 13 | 54 | 5 |
| 6 | 38 | 79 | 30 | 71 | 22 | 63 | 14 | 46 |
| 47 | 7 | 39 | 80 | 31 | 72 | 23 | 55 | 15 |
| 16 | 48 | 8 | 40 | 81 | 32 | 64 | 24 | 56 |
| 57 | 17 | 49 | 9 | 41 | 73 | 33 | 65 | 25 |
| 26 | 58 | 18 | 50 | 1 | 42 | 74 | 34 | 66 |
| 67 | 27 | 59 | 10 | 51 | 2 | 43 | 75 | 35 |
| 36 | 68 | 19 | 60 | 11 | 52 | 3 | 44 | 76 |
| 77 | 28 | 69 | 20 | 61 | 12 | 53 | 4 | 45 |

Barzel, Iron; in the natural science, this metal is the middle line, reaching from one extreme to the other. This is that male and bridegroom, without whom the virgin is not impregnated. This is that Sol, sun or Gold of the wise men, without whom, the Moon will be always in darkness. He that knows his rays work in the day; others grope in the night.

Parzala, whose lesser number is 12, is of the same account as the name of that bloody animal dob, a bear, whose number is 12 also.

And this is that mystical thing, which is written Dan., 7, 5, ' and behold another beast, a second like unto a bear, stood on its one side, and it had three ribs standing out in his mouth, between his teeth; and thus they said unto it, arise, eat much flesh." The meaning is, that in order to constitute the metallic kingdom, in the second place, iron is to be taken;

in whose mouth or opening (which comes to pass in an Earthen vessel) A threefold scoria is thrust out, from within its whitish nature.

Let him eat Batsar, i.e., Flesh, whose lesser number is 7, that is Puk, that is Stibium, whose lesser number is in like manner is 7.

And him eat Batsar, i.e., flesh, whose lesser number is 7, that is Puk, that is Stibium, whose lesser number in like manner is 7.

And indeed much flesh, because the proportion of this, is greater than of that; and indeed such a proportion as Puk, that is 106, bears to Barzel 239; such shall be the proportion of Iron to Antimony.

But understand the Flesh of the Lion, which is the first animal; whose eagle's wings, and so much as is very volatile in him, shall be drawn out, and it shall be lifted up, and by purifying be separated from its earth or Scoria: and it will stand on its feet; that is, shall get its consistency, in a cone; like a man erect and with a shining countenance, like Moses. For Enos and Moses in full writing by Gematria each give 351. And the heart of Iron (for the heart, Leb and iron, Barzel, in their least number both give 5), (Mineral) i.e., the Tiphareth of man mineral shall be given to it.

For even the name of the star belonging to this, is Edom, which hath the connotation of a red man.

These things being done, the third beast ought to be taken, which is as it were a Leopard, i.e., Water not wetting; the Garden of the wise men; for Nimra a Leopard, and Jardin in their lesser number make the same Sum, viz., 12. Such also is the quickness of this water, that is not unlike a Leopard upon that account.

And he shall have four wings of a bird upon his back the four wings are two birds which exasperate this beast with their feathers, to the intent he may enter and fight with the bear and the lion; altho' of himself he be volatile and biting enough, and venomous like a winged serpent and basilisk.

And the beast had four heads; in which words are understood four natures lurking in his composition, i.e., white, red, green, and watery.

And power was given him over the other beasts, i.e., the Lion and the Bear, that he may extract their gluten or blood.

From all these are made one fourth beast in the 7th verse, which is frightful, terrible, and very strong: For it casts forth so great fumes, that at some times there is peril of death, if he be handled at undue time and place.

And he hath great teeth of iron, because this is one of the parts and materials compounding it; Eating and breaking himself, and the others to pieces, and Treading the residue under his feet. That is, of a nature so violent, that by many bruising and trappings, he is as it were tamed at length.

And he had ten horns, because he hath the nature of all the metallic numbers.

A little horn, etc., for out of his extracted the young king, who hath the nature of Tiphareth (that is of a man) but of the natural or part of Geburah: for it is that Gold which predominates in the work of wise men. Thus far the preparatories.

And now the beast is to be killed, and his body to be destroyed and delivered up to the fire to be burned, etc. For now follows the regimen of the fire. Concerning which elsewhere the sword of the illustrious Naaman is also related to the word Barzel.

Lancea; in the study of the metallic natures the history of Phinehas, numbers, c. 25, v. 7, belongs to this place. By the fornicators are understood the (Masculine) arsenical sulphur, and the (feminine) dry water unduly mixed, together in the mineral.

By the spear of Phineahas is meant the force of iron acting upon the matter to cleanse it of dross: By which iron, not only is the arsenical sulphur killed, but also the woman herself is at length mortified; so that the miracle of Phinehas may be fitly applied here. See also the Targum on this place, i.e., numbers, c. 25, v. 7. for the nature of Iron is wonderful, as its camea (whose lines add up to 65 each way) shews.

It is here given: the number of 5, and its square (i.e., 25) denote the feminine nature, which is corrected by this metal.

| | | | | |
|----|----|----|----|----|
| 11 | 24 | 7 | 20 | 3 |
| 4 | 12 | 25 | 8 | 16 |
| 17 | 5 | 13 | 21 | 9 |
| 10 | 18 | 1 | 14 | 22 |
| 23 | 6 | 19 | 2 | 15 |

Chapter 4

Bedil, Tin; in natural Science, this Metal is not greatly used; for as it is derived by separatoin, so its mtaterremains separate from the universal medicine.

Amonogst the planets, Zedek is attributed to it; a white wandering planet, to which the gentiles applied an idolatrous name, mention whereof is forbidden, see exodus, c. 22, v. 12, and a greater extirpaaton is promised, Hoea, c. 2, v. 17, and Zechariah, c. 13, v. 2.

Amongst the beats, no allegory is better applied to this metal than that, because of its crackling, it should e called Chazir Mijaar, a Boar out of the wood, Psalm 80, v. 14, whjose number is 545; which is not only made five times from 109, but in its lesser number shews a Quinary, as the name Zedek 194; which numbers being added, make 14; and they make the number 5, which twice taken is 10, the lesser number of the word Bedil, by the two figures of 46 being added together. But five times ten shews the fifty gates of Binah, and the first letter of the sephira Netzach, which is the sephirotic class to which this metal is referred.

In particular transmutations, its sulphurous nature alone doth not profit, but with other sulphurs, especially those of the Red metals, it does reduce thick waters, duly terrificated into gold; so also into silver if its nature be subtilized into a thin water by Quicksilver which (amalgam) amongst others is made well enough by Tin.

But its viscous and watery nature may be meliorated into Gold, if it be duly pulverized with the Calx of Gold through all the degrees of fire, fo ten days and by degrees thrown upon flowing gold, in the form of little masses, which also I am taught is to be done with silver. But no man is wise unless his master is experience.

I add no more; he that is wise may correct natures and help by experiments where they are imperfect.

Kassitera, Tin; see Bedil's Camea, where the number resulting from every side is Dal; representing the tenuity and vileness of this metal, in all metallic operations.

| | | | |
|----|----|----|----|
| 4 | 14 | 15 | 1 |
| 9 | 7 | 6 | 12 |
| 5 | 11 | 10 | 8 |
| 16 | 2 | 3 | 13 |

Chapter 5

Hod, in the wisdom of nature, is of the classis of brass; for the clour expresses the nature of Geburah, which this Sephira contains. And the use of Brass was for instruments of praise and music, I Chronicles, c. 15, v. 19. "and Brazen Bows were of use in War." 2 Samuel, c. 22, v. 35, Job, c. 20, v. 24, and the like, I Samuel, c. 17, v. 5, 6, 38.

But as Hod is encompassed with a serpent, so Nechuseth Brass is of the same root with Nachash a serpent.

The seventy talents of brass of the oblation, exodus, c. 38, v. 29, represen seventy princes; for about this place is the greatest force of the cortices or shells. Whence in Hod is a dgree of prophetical representation as from the root of Nachash comes Nechashim, Enchantments, numbers, c. 23, v. 23, and c. 21, v. 1. But he that will be curious, may find, that Hod has a special Decad. So also in the history of Brass, from the law, he may easily gather a Decad.

For may not that oblation in general from which afterwards vessels were made for the tabernacle, Exodus, c. 38, v. 29, be referred to Kether, since all the other degrees spring from this?

Doth not the Laver of Brass, exodus, c. 30, v. 18, shew the nature of Chokmah, from which an influx is let down to all the inferiors? But the basis thereof which also was of brass is Binah; for Chokmah resides therein.

Afterwards the Brazen altar, Exodus, c. 27, v. 2, with its furniture represents the two extremes, for the two bars in the same place were covered over with brass and are as it were two arms, Gedulah and Geburah. The body of teh altar itself, Tiphareth. The four rings of Brass, to the right and left are Netzach and Hod. And the Brazen net, which was instead of a foundation is jesod.

And if you say, that the altar was tobe referred to Malkuth, according to the most common Opinion, which altar may represent the notion of a woman: I answer , Tis true according o the general distribution of the Tabernacle and Temple. But amongst the special classis of Brass, where all things before incline to the female, and so also Tiphareth, the notion of the male will not be so remote.

For there are yet Adne, Brazen bases, Exodus, c. 26, v. 37, and c. 27, v. 10, which being as it were the bottom of the Tabernacle, have congruously enough the nature of Malkuth.

He that would here trace these Mysteries more largely, might easily prolong his discourse: but a wise man will in short understand the foundation.

The wonderful camea belonging to the classis of brass, contains seven times seven squares; and the sum of each line, whether horizontal, vertical, or diagonal, are equal to each other, and to Tzephah.

| | | | | | | |
|----|----|----|----|----|----|----|
| 22 | 47 | 16 | 41 | 10 | 35 | 4 |
| 5 | 23 | 48 | 17 | 42 | 11 | 29 |
| 30 | 6 | 2 | 49 | 18 | 36 | 12 |
| 13 | 31 | 7 | 25 | 43 | 19 | 37 |
| 38 | 14 | 32 | 1 | 26 | 44 | 20 |
| 21 | 39 | 8 | 33 | 2 | 27 | 45 |
| 46 | 15 | 40 | 9 | 34 | 3 | 28 |

As for example, here all the columns make the same Tzephah, 175, as is to be seen above; for the first column to the right, 4, 29, etc. makes 175 and so the rest to the last towards the left. After the same manner note the uppermost corner 22, (where is the mystery of the 22 letters) 47, etc., and ending with the number 4 where note the mystery of the Tetragrammaton and so all to the bottom. Lastly, crosswise from the angle between the East and South, to the angle between the West and North, 4, 11, 18, etc., are 175 and from the angle between the West and South, viz., 22, 23, 24, etc., make all 175.

Therefore contemplate these things and thou shalt see an Abyss of Profundity.

Unless thou hadst rather allude to those coverings, in which brass was used, Exodus, c. 27, v. 2, 6, etc.

So if No. 1 be omitted, and you begin with line 2 there meets you the sum Botzatz, I Samuel, c. 14, v. 4 writ defectively. If you begin with line 3, you will have the like sum of 189. If you begin with line 4, then 196. If you begin with line 5, then 203. and so they ascend, exceeding one another by 7.

But if by a skip you dispose the numbers 1, and 3, and 5 and 9 etc., then begin with which you will, you will observe the same proportion. Also 1, and 4 and 7 and 10 and 13, etc. also 1, and 5, and 9 and 13. This septenary net will always, from every face represent the same sum, whose farther use I should be able to open elsewhere.

Nechusheth, brass, see Sohar Pekude, 103, 410, etc., and see Hod as above. Amongst the planets nogah, Venus corresponds to it. A necessary instrument to promote the metallic splendour.

yet it hath more the part of a male than female. For do not deceive thyself, to believe a white splendour is promised to thee, as the word Nogah infers. But Hod ought to receive a Geburic influence, and gives it also. O, how great is this mystery.

Learn therefore lift the serpent up on high, which is called Nechushtan, 2 Kings, c. 18, v. 4, if thou wouldst cure infirm natures after the example of Moses.

Chapter 6

Chokmah, in the metallic doctrine, is the sephira of lead, or Primordial salt, in which the lead of wise men lies hid. But how is so high a place attributed to lead which is so ignoble a metal, and of which there is so seldom mention made in the scripture?

But here lies wisdom! Its several degrees are kept very secret; hence there is very little mention made of it. But yet here will not be wanting examples of the particular Sephiroth.

For may not that which, in Zech., c. 5, v. 7, is called a lifted up talent of lead, and brought from the deep, represent the grade of Kether? And that which in the same Chapter, v. 8, is spoken concerning the Stone of Lead, it sets before itself the letter jod, which is in Chokmah.

Then Ezekiel, c. 27, v. 12, lead is referred to the place of the congregation, of which type is Binah.

and Amos, c. 7, v. 7, Anak, a leaden plummet, denotes the thread of Chesed. For Anak, with the whole word, hath 72 the number of Chesed. But in Numbers, c. 31, v. 22, Lead is reckoned amongst those things which can abide the fire, will be referred to Geburah.

But Job, c. 19, v. 24, graven with an iron pen and lead are joined together, from whence ye have Tiphareth.

But in Ezekiel, c. 22, v. 18, 20, there is the furnace, of Trial or of Grace, or furnace of judgment, in which also is put lead; hence, Netzach and Hod; for thence ought to flow a river of silver.

And Jeremiah, c. 6, v. 29, the Furnace of Probation; out of which, by the means of Lead, good silver is looked for. Is not the just man, and he that justifies, Jesod (i.e., the foundation)?

But if you seek the bottom of the sea, look upon Exodus, c. 15, v. 10, where the notion of Malkuth will occur.

This is that Red Sea, out of which the salt of Wisdom is extracted, and through which the ships of Solomon fetched gold.

Ophereth, in the doctrine of natural things, is referred to wisdom, for a great treasure of wisdom lies hid here. and hither is referred the quotation Proverbs, c. 3, v. 19. The Lord in wisdom hath founded the earth; I say, the Earth, concerning which Job speaks, c. 28, v. 6, which hath dust of Gold. where take notice of the word Ophereth, i.e., Lead. This Lead, by a mystical name is called Chol, because therein lies the system of the whole Universe. for its figure has below a circle, the sign of Universal perfection, and over the circle is a cross formed of four Daleths, whose Angles meet in one point; so you may know, that all Quaternity lies here, and the Quaternions of Quaternity: Whether you refer to the elements, or Cortices, or letters of worlds.

And in this Lead of the wise men, four elements lie hid, i.e., Fire, or the Sulphur of the Philosophers; Air, the separator of the Waters; the dry water; and the Earth of the wonderful salt.

There are also hid in it the four Cortices, described in Ezekiel, c. 1, v. 4, for in the preparation of it there will occur to thee the whirlwind, a great cloud, and a fire enfolding itself and at length the desired splendour breaketh forth.

Also the natural sephira of the Tetragrammaton, and the metal thereof, occurs to thee here. And you will naturally travel through four worlds in the very labour; when after the faction and formation, laborious enough, there will appear the wonderful creation: after which thou shalt have the emanation of the desired natural light.

And note, that the word Chol, whose number is 50, multiplied by 15, according to the number of the Sacred Characteristic name in the sephira of Wisdom, will produce the Number of Ophereth, i.e., 750.

Also the Kamea of that metal is also wonderful, in which the Number 15, viz., the name Jah, i.e., a form of Jehovah, in a magick square of nine squares (because we are in the ninth sephira) throughout all its columns, shows itself after this manner.

| | | |
|---|---|---|
| 4 | 9 | 2 |
| 3 | 1 | 7 |
| 8 | 5 | 6 |

The planet Shabthai denominated from "Rest," because in this principle is offered the most desired rest.

And if you shall compute the words Lahab Shabthai, i.e., the point or edge of Saturn, there will arise the number of the name Ophereth, viz., lead.

Arjeh, a Lion, in natural science is variously applied.

For there is Gur Arjeh, a Lion's Whelp; "As Jacob speaks, Genesis, c. 49, v. 9. That word Gur, a Whelp, numbers 209, and if you add the whole word in the place of a unit, it will be 210, which is the number of the word "Naaman the syrian, the general of the army of the king of Aram," 2 Kings, c. 5, v. 1, by whom is allegorically to be understood the matter of the metallic medicine, to be purified seven times in Jordan, which many men, studious in metallic affairs, call Gur.

2. And that thou mayest the better understand this matter, take the lesser number of this word Naaman, which is 21, this is equal to the number of the name of Kether, which is Eheieh, 21.

3. The number of Naaman, with the whole word, is 211; to which another name of the lion is equal, Ari, 211.

4. And so also Arjeh, a Lion, and Jerik, agree also in their number; for each of them give 310. And now it is known in metallic mysteries, that at the very entrance, we meet the Aenigma of the Lion of green growth, which we call the Green Lion which, I pray thee, do not think is so-called, from many other cause but its colour. For unless thy matter shall be green, not only in that intermediate state before tis reduced into water, and also after the water of Gold is made of it, remember that this Universal dry process must be amended.

6. The other names of lions, are Lebi, which is a Lioness, according to Job, c. 4, v. 11. The whelps of the lioness shall separate themselves; Ezekiel, c. 19, v. 2. "thy mother being a lioness lay amongst the lions;" Nahum, c. 2, v. 12. "A lioness is there"; v. 13, "The lion did stangle them for his liness." Also Lish which denotes a fierce lion, with long straight hair: as found in Proverbs, c. 30, v. 30. These two names in their lesser numbers each

contain a septenary for Lebi numbers 43, which gives 7, and Lish 340, which gives 7 also. To these the name Puk, Stibium is equal, whose Sum is 106, and its lesser number is 7, than which nothing could be more plain. Especially if the sirnmame of that mineral be considered when it is called the hairy servant, or he with long hair or ruddy haired; with many like names given to it.

7. There is yet another name of a lion according to the masters of the Sanhedrim, in chapter II, fol 95, col. I, i.e., Shachatz; which also the Targum uses; and Psalm 17, v. 12; its number is 398, in its lesser number it is 2. And the Chaldaic word Tzdida shews the same lesser number 2, being used in Targum, 2 Kings, c. 30, v. 30, Jeremiah, c. 4, v. 30, (instead of the Hebrew word Puk, which is antimony) for its sum is 109, which together with the whole word, is 110, and its lesser number 2.

8. At length also there meets us the name of the Black Lion, to wit, Shacal, whose number is 338, and its lesser number 5.

Now take the least number of the word, Naaman 210, which is 3, and the least number of the chaldaic word Parzel, Iron, which is 2 and you will have 5, the black Lion.

9. Zahab, gold is called by the name Red Lion; and so not only the least numbers of the names Lebi and lish make 14, which number Zahab hath; but also the least number of the word Zaha is 5, as I said but now to be equal to Shacal.

But under this notion is to be understood gold, either already mortified, or now at length drawn from the mines of the wise men, black in clour, but red in potency.

Chapter 7

Jarden, denotes a mineral water, useful in the cleansing of metals, and leprous minerals. But this water flows from two sources, whereof one is called Jeor, i.e., a fluid, having the nature of the right hand, and very bountiful. The other is called Dan, rigorous and of a sharp nature.

But it flows through the salt sea, which ought to be observed, and at length is thought to be mixed with the Red sea; which is a sulphurous matter, masculine, and known to all true Artists.

But know thou, that the name Zachu, i.e., purity, being multiplied by 8, the number of Jesod, produces the number seder, i.e., Order, which is 264. Which number is also contained in the word Jarden; thus you may remember, that at least eight orders of purification are required, before the true purity follows.

Jesod, in natural things, contains under itself quicksilver; because this metal is the foundation of the whole art of transmutation.

And as the name of El, doth insinuate the nature of silver, because both belong to the classis of Chesed, (but here to that Chesed, which is inferior, viz., Jesod). So the name of El Chai, is the same as it were, Cheseeph Chai, i.e., Quicksilver.

and so Kokab, a star, is the name of the planet under whose government this matter is, with the wholeword is 49; which same is the number of El Chai.

But remember that all Quicksilver doth not conduce to this work, because the sorts of it differ even as flax from Hemp or Silk and you would work on Hemp to no purpose, to make it receive the tenuity and splendour of fine flax.

And there are some that think it is a sign of Legitimate water, if being mixed with gold, it presently ferments. But the comon liquid mercury, precipitated by lead, performs this. And what wil it do?

Verily I tell thee, there is no other sign of a true Mercury but this, tht in a due heat it invests itself with a cuticula which is the purest refined gold; and that in a little space of time, yea, in one night.

this is that which, not without a mystery, is called Kokab, a star; because according to the natural Kabbalah, numbers, c. 24, v. 17, out of (the metal) Jacob comes a star; orin plain language the shapes of Rods, and branches, arise; and from this star flows this influence of which we speak.

This argent vive, in the Gemara Tract Gittin Ch. 7, fol. 69, is called Espherica, i.e., Spherical water, because it lfowes from the mundane sphere.

And in Genesis, c. 36, v. 39, it is called Mehetabel, as tho' it were Me Hathbula, by changinthe order the letters,i.e., the waters of immersion because the king is immersed in them to be cleansed.

Or as tho it were the El hatob, by a like change of letters; the waters of the good El, or of living silver; for life and good have equal power as death and evil have the same.

This is called the Daughter of Metred, that is, (as the Targum teaches,) The Gold maker, labouring with daily weariness.

For this water flows not out of the Earth, nor is digged out of the mine; but is produced and perfected with great labour and much diligence.

This wife (or female) is also called Me Zahab, the waters of Gold, or such a water as sends forth Gold.

If the Artist be betrothed to her, he will beget a daughter, who will be the water of the royal bath. Although some would have this Bride to be the waters that are made out of Gold; which Bride (notwithstanding) poor men leave to be espoused by great men.

The husband of Mehetabel is that Edomite king and king of redness, who is called hadar, glorious; viz., the beauty of the metallic kingdom, which is Gold, Daniel, c. II, v. 20-29. But such gold as may be referred to Tiphareth. For Hadar represents 209, which number also the Tetragrammaton, multiplied by 8, produces, (which is the number of circumcision and Jesod) if the whole word be added as one.

But that thou mayest know, that Tiphareth of the degree of Geburah, is understood; know thou, that that number being added to the whole, is also contained in Issac, which in like manner is of the Classis of gold.

The city of that King is called Pegno, Brightness, from its splendour, according to Deut., c. 33, v. 2. Which name and the name Joseph, (by which Jesod is meant, have the same number 156. That you may know that argent vive is required to the work; and that the royal beauty doth not reside out of this splendid city.

To this place belongs another Surname, i.e., Elohim Chajim, as tho' it were called living gold; because Elohim and Gold denote the same measure. But so this water is called, because it is the mother and principle of living gold: For all other kinds of gold are thought to be dead; this only excepted.

Nor will you err, if you shall attribute to it another special name, for it may be called Mekor Majim Chajim, that is, a fountain of living water. For, from this water the king is enlivened, that he may give life to all metals and living things.

The Kamea of this water is altogether wonderful, and exhibits in like manner the number Chai (i.e. living) 18 times, the same sum in a magick square of 64 squares which is the sum of Mezahab, waters of gold; being variable, after this manner, to infinity.

| | | | | | | | |
|----|----|----|----|----|----|----|----|
| 8 | 58 | 59 | 5 | 4 | 62 | 63 | 1 |
| 49 | 15 | 14 | 52 | 53 | 11 | 10 | 56 |
| 41 | 23 | 22 | 44 | 45 | 19 | 18 | 48 |
| 32 | 34 | 35 | 29 | 28 | 38 | 39 | 25 |
| 40 | 26 | 27 | 37 | 36 | 30 | 31 | 33 |
| 17 | 47 | 46 | 20 | 21 | 43 | 42 | 24 |
| 9 | 55 | 54 | 12 | 13 | 51 | 50 | 16 |
| 64 | 2 | 3 | 61 | 60 | 6 | 7 | 57 |

Here you have the sum 260, from the bottom to the top from the right hand to the left, and by the diagonal; the lesser number of 260 is 8, the number of Jesod; as also the root of the whole square is 8.

The symbol of the first sum is 260, which makes the word Sar, i.e., "he went back," because in going forward the sum always goes backward through the units.

For example, if you begin with 2, reckoning the first column for 8 the sum will be 268 which is resolved in 7.

If you begin with the 3 (reckoning 8 for the second column) the sum will be 276 which resolves into 6 and so of the rest. And so also the number of Purifications increasing, the weight of thy water decreases.

Chapter 8

Juneh, a dove, amongst the Aenigmas of natual things, the name of a dove is never applied to the metals themselves, but to the ministering and preparing forms of nature.

He that understands here the nature of the burnt offering will not take turtles, but two young male pigieons, or sons of the dove, Leviticus, c. I, v. 14 and c. 12, v. 8 and c. 14 v. 22.

But count the word Beni 62 and 2 for a pair of doves, and thence is the number 64 of the word Nogah, which is the name of the 5th amongst the planets, and you shall go the true way. Else "labour not to be rich; cease from thy own wisdom: 'wilt thou cause thine eyes presently to discern it? That wil not be: But the Scholar of the wise men maketh to himself wings, and flieth as an eagle, even as he doth the minerals of the stars to heaven.

Jarach, the Moon or Luna in the history of Natural things is called the "medicine for the white," because she hath received a whitening splendour from the sun, which by a like shining, illuminates and converts to her own nature all the Earth, that is the impure metals.

And the place of Isaiah, c. 30, v. 26, "The moon shall be as the sun," may be mystically understood of this, because the work being finished, she hath a solar splendour; but in this state, the place of Canticles, c. 6, v. 10, belongs to her, "fair as the moon."

By the same name the matter of the work is called: and so indeed it is like to the crescent Moon, in the first state of consistence; and like to the full Moon in the last state of fluidity and purity. for the words Jarach, the Moon, and Razia, secrets, also Rabui, a multitude have by Gematria the same numbers, because in this matter are found the secrets of Multiplication.

Gophrith is Sulphur; in the science of mineral this principle is referred to Binah, to the left because its colour; and to left also, gold is wont to be referred; and Charutz, a kind of Gold, is also referred to Binah, and being 7 in its lesser number agrees with that of Gophritha.

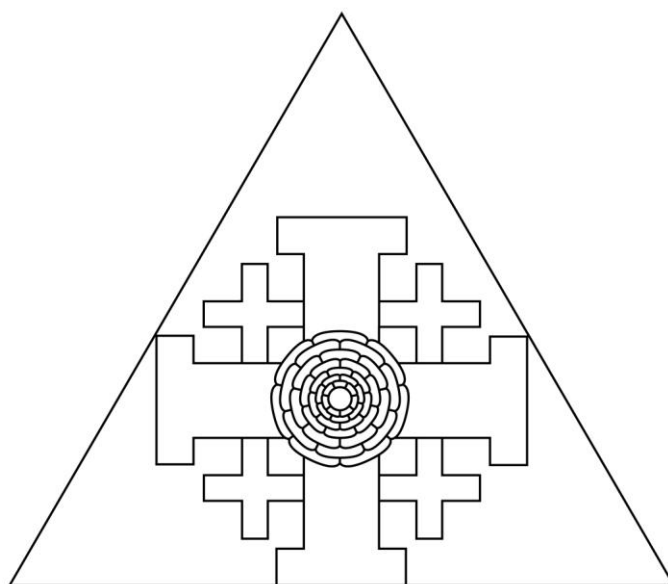
Therefore the Gold of natural wisdom ought to be Charutz; that is digged out, or the like not excocted. And this is that sulphur, which hath a fiery colour, and is penetrating and changing to impure Earths; to wit, Sulphur with salt, Deut., c. 29, v. 23. Sulphur with fire rained down upon the wicked, that is the impure metals, Psalm II, v. 6.

You must dig up this Sulphur; and it is to be digged out of the Water that you mayest have Fire obtained from Water. "And if your ways be right before the Lord, your Iron shall swim upon the Water," 2 Kings, c. 6, v. 6. "Go thy way then to the River Jordan with Elisha"; see v. 4. "But who shall declare the Geburah of the Lord?" Psalm 106, v. 2.

Many seek other Sulphurs, and he that hath entered the "House of the paths" shall understand them. Proverbs, c. 8, v. 2. For the Sulphurs of Gold and Iron, the extraction whereof is taught by many, and is easy; also of Gold, Iron and Brass; also of Gold, Iron, copper and Antimony, which are gathered together after fulmination by vinegar, out of the lixivium, which are changed int a red oil, with a moist Hydrargyrum, do tinge silver. For from Proverbs, c. 21, v. 20, we know there is a treasure to be desired and also an oil to be found in the dwelling of a man of wisdom.

The Esoteric Order of the
Golden Dawn

**PHILOSOPHUS
ADVANCEMENT TEST**



PHILOSOPHUS 4 = 7

Testing Requirement for the 4=7 Grade

Review Part 1

1. Study and memorize all of Highlights of the Fifth Knowledge Lecture.
2. Study the basic concept of each elemental grade initiation, number of officers, theme of the initiation, entrance badges, paths, Mystical Titles, Passwords, Mystical Numbers, secret names of the Enochian Tablets, etc.
3. Know and practice all banishings, meditations etc. as taught in the elemental grades of the Order. Know the symbolism.
4. Have well memorized your correspondences to the Tree of Life, geomancy, Tattwas, zodiacal signs, houses, etc.

The above will consist of twenty-five questions. You must have a score of 80% or higher to pass. The questions will not be provided, however, nothing will be asked that was not part of earlier grade material.

Review Part 2

Write the following essays:

1. Write a minimum two page essay on the Chaldean Oracles. Describe the meaning of the oracles and outline the nature of them. This is subjective, but should be related to earlier Golden Dawn teachings.
2. Write an outline on the Aesch-Metzareph. Relate the material to personal transformation and inner alchemy (minimum five pages).
3. Write a brief outline on the Hermetic Arcanum. Describe the nature of the document. How does it relate to the Aesch Mezareph? How does it relate to personal transformation, etc. (minimum of four pages).
4. Write a brief outline on the Schemhamporesch. Describe the methods of extraction and vibration on the suffix ל) and הַי (minimum of one page).

Review Part 3

Write a brief outline of your experience in scrying, Body of Light work, and travelling in the Spirit Vision. Include ten outlines of ten experiences you have had since entry to the 4=7 with the Tattwas and Tattwa subdivisions, such as Tejas of Prithivi. Make sure you include the Divine names used, the name of the guide, the experience, and what it means or what you obtained from the experience.

Review Part 4

You will be tested on the following in the 4=7 grade. Approximately twenty-five questions of which you must have 80% or above to pass.

1. Pyramid of the Four Elements
2. Calvary Cross of Twelve Squares
3. Cross and Lamen of the Hegemon
4. Calvary Cross of Ten Squares
5. Knowledge Lecture Five
6. Geomancy and Tattwa Symbols
7. Cube of Space
8. Tarot Cards
9. The 4=7 Initiation

Review Part 5

Write a brief essay as to why you would like the Chiefs of the Second Order to consider you for the grade of Portal. (This is a probationary grade which answereth not to the First Order, but is not part of the Second Order.)